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Little Office of Immaculate Conception
Teaching Works of Mercy to Grades 5 and 6
Eve: The Mother of All the Living
Catechism in Colonial Hispanic America
A Divine Playmate for Our Little Ones

Vol. XVII, No. 4

December, 1946



COLLEGE RELIGION~HIGH SCHOOL RELIGION~
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THE CATHOLIC EDUCATOR

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In Next Month's Issue

A List of Books for Catholic Boys and Girls

In our January, 1947, issue we will publish a list of books by Catholic authors, compiled by Sister Mary Joseph, S.L., foundress and directress of the Gallery of Living Catholic Authors, Webster Groves, Missouri, with the aid of eight other Sisters of Loretto. This list will be followed soon by a list of Catholic books for adults.

The list for Catholic boys and girls will show the school grade (1 to junior high school) or pupils for which each book is appropriate. The books will be arranged under about 100 classifications, for extremely easy reference. The classifications will range from "A B C Books" to those on "World War," and from "Altar Boys" and "Angels" to the "Saints," "the Vatican" and "Vocations."

Compilation of the list is not only a great contribution to Catholic education by Sister M. Joseph but a labor of love as well. She entered the Sisters of Loretto at the Foot of the Cross in 1903, taught in academies of the order in Kansas City and Denver and was professor of English at Webster College from 1921 to 1926. She received her A.B. and M.A. from Creighton University and her Ph.D. from De Paul University. She was librarian at Webster College from 1929 to 1937. Sister M. Joseph founded the Gallery of Living Catholic Authors in 1932. She compiled the lists of books for boys and girls and for adults especially at the request of the JOURNAL OF RELIGIOUS INSTRUCTION.

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Contributors to this Issue

Sister M. Helen Ann, S.L.

Sister M. Helen Ann of the Sisters of Loretto last appeared in our September, 1946, issue with some interesting "Religion Stories for Kindergarten." A teacher in the kindergartens of St. Louis schools for seven years, she writes on "A Divine Playmate for Our Little Ones" in this issue.

Raph J. Dyer, S.M.

Ralph J. Dyer gives us a sequel to his article "Why Man Acts" which appeared in the JOURNAL OF RELIGIOUS INSTRUCTION last February. A theological student at St. Meinrad Major Seminary, St. Meinrad, Indiana, he taught in Catholic high schools of the St. Louis area for five years. He specialized in English and religion while he was a student at Maryhurst Normal, Kirkwood, Missouri, and the University of Dayton at Dayton, Ohio, which awarded him his B.S. in education in 1939. He has contributed articles to "Mariana" (defunct), university and seminary publications and "Living Catholic Authors."

Sister M. Marguerite, R.S.M.

Sister Marguerite received her B.S. degree from Johns Hopkins in Baltimore. She also

engaged in special studies at College Misericordia, Dallas, Texas, and has studied theology for two summers thus far at the Catholic University. She has been a high school and college teacher for twenty-eight years and has written for various Catholic periodicals. At present she is professor of secretarial science at Mt. St. Agnes Junior College, Mount Washington, Baltimore. Articles from Sister's pen have appeared in "Business Education World," "The Rosary," "The Voice of St. Jude," "Journal of Business Education," "The Annals of the Holy Childhood," "Saturday Review of Literature," "Messenger of the Sacred Heart," "Catholic World," and the JOURNAL OF RELIGIOUS INSTRUCTION.

Reverend Walter J. Smith, M.A.

Father Smith, who is assistant pastor of St. Anthony's Parish in Seattle, Washington, studied in the East at Cathedral Junior College, Brooklyn, the Institute of Philosophy and the Seminary of the Immaculate Conception, Huntington, New York, and in the Graduate School of Psychology at Fordham University, which awarded him his M.A. in psychology. His article in this issue begins a series on the subject of "Standardized Testing of Religion." It is based on research which he did when he prepared his dissertation for his master's degree.



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Sister Elizabeth Marie, O.S.F.

Sister Elizabeth Marie, a teacher at St. Michael School, Schererville, Indiana, contributes her first article on "Teaching Works of Mercy to Grades Five and Six." She was educated at the College of St. Francis, Joliet, Illinois, and DePaul University in Chicago.

Sister M. Vivian, O.S.B.

Sister M. Vivian of Mount St. Scholastica, Atchison, Kansas, contributes her first article to the JOURNAL on "Classroom Devices for the Religion Teacher." Sister has taught in the grade schools for eighteen years, and has one semester to complete for her college degree, towards which she has been working since receiving her elementary teacher's certificate. At present she teaches in St. John the Evangelist School, Kansas City, Kansas.

Sister M. Frederica Dudine, O.S.B.

Sister M. Frederica, Convent of the Immaculate Conception, Ferdinand, Indiana, is now a doctoral student at Fordham University in New York. She majored in education, English and Latin while a student at St. Benedict's Normal College, Ferdinand, and the University of Notre Dame, receiving her A.B. and M.A. degrees from the latter.

For eight years she was a teacher and principal in Catholic parochial and public schools, and for sixteen years a teacher of Latin and English in Indiana and North Dakota high

schools. Sister was extremely active while a teacher. She was moderator of the Sodality of Our Lady for one year and of the Catholic Students' Mission Crusade for five years. In recognition of the latter work she received from Crusade Castle, the Paladin Jewel and the Grand Cross of the Order of Paladins, the highest award of the C.S.M.C.

Sister M. Frederica has written for the "Catholic Educational Review," "The Grail," mission magazines and "Our Sunday Visitor."

Brother Basil, F.S.C.

Brother Basil contributes his second and concluding article on "Catechism in Colonial Hispanic America." It deals with catechetical methods.

Reverend Gilmore H. Guyot, C.M.

Father Guyot, professor of Sacred Scripture at Kenrick Seminary, St. Louis, and of religion at Webster College, Webster Groves, Missouri, continues his series on Biblical characters.

Reverend Theodore J. Radtke

Father Radtke last contributed to the JOURNAL OF RELIGIOUS INSTRUCTION in October last year, on the subject, "Pied Piper Priest." Educated at Pontifical College Josephinum, Worthington, Ohio, he is assistant pastor of St. Augustine's Cathedral in Tucson, Arizona, director of the Confraternity of Christian Doctrine, and judex of the matrimonial board.

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EDITORIAL NOTES AND COMMENTS

A Message to Teachers

The teachers of the 276 schools of the Diocese of Brooklyn assembled on September 8th to listen to the annual message of Bishop Molloy. The Bishop's address marked the opening of the new school year. He took occasion of the Feast of the Nativity of the Blessed Virgin Mary to speak of the kindredship that the Mother of God has with all of us, and particularly with Christian teachers. The virtues of the Virgin make her an exemplar for teachers who have dedicated their lives to the service of her Divine Son. Striking indeed are the words of Leo XIII, who declared in an official pronouncement that "nothing whatever is bestowed upon us except through Mary; so that, as to the Father no one can come save through the Son, in a somewhat similar way, none can come to Christ save through Mary." The genius of Christian education is exemplified in the life of God's mother; she presents herself, in the providence of God's plan, as a model that all may follow.

Our faith, like Mary's, should be firm and constant in meeting the requirements of Christian duty here on earth. Her supreme sanctity presents to Christian teachers an exalted spiritual ideal; they are inspired to strive to imitate her firm and constant faith, her unfeigned humility, and her unfailing docility.

Bishop Molloy then proceeded to give to the assembled teachers a graphic picture of world conditions today. In this postwar period it is indeed prudent for Christian teachers to present to their pupils a picture of the colossal catastrophe

which warfare inevitably represents. Two global conflicts have cost the world twenty million dead, a countless multitude crippled, incapacitated, or cruelly starved, and a financial outlay of more than a trillion dollars. Yet death, disease, and dollars do not tell the whole story. The two world wars threatened the very foundations of civilized society; another world war, a melancholy prospect, may involve the suicide of man himself. The speaker appealed to right-thinking people everywhere to form the high resolve that the catastrophe of war shall not occur again, and to implement this purpose "by the adoption of an efficient and effective means of eliminating aggressive warfare as an instrument of national policy."

It is heartening to know that the United Nations is actually functioning as a parliament of man and an international authority to preserve peace. This organization must serve the interests of humanity, or the result will be chaos. "The world today is confronted with an inescapable choice as fraught with decisive significance as any that the human race has ever faced," writes our revered elder statesman, the Honorable Mr. Hull. "Reduced to its fundamental terms that choice is between a growing coöperation among nations in political, economic, and other fields or a growing hermit-like aloofness on the part of nations towards one another which must inevitably lead to increasing discord and possibly to the final extreme catastrophe of another world war."

Bishop Molloy next introduced the story of the agreements reached at Moscow, Yalta, San Francisco, and Potsdam. These formal pledges of the allied powers committed all of them to the substance of the Atlantic Charter and to certain specific agreements that will guarantee the peace and welfare of the world. Unfortunately Russia—which had, in violation of treaty agreements, unjustly and forcibly incorporated Latvia, Estonia, and Lithuania into the Soviet Union—began to effect at Teheran the debacle of pledge and purpose that has led the allied powers to "a progressive abandonment of the principles of the Atlantic Charter in favor of power politics." The Soviet Union has flouted the ideal of one world, the prin-

ciples and aspirations of the Atlantic Charter, and the basic principles for which the second world war was fought.

In the face of this seeming disaster, the United States of America must offer "the fullest and truest expression of honest and unselfish coöperation for the realization of order, harmony, peace, and happiness among men." The issue is clear cut. Our country must provide enlightened moral leadership in behalf of humanity. She established the great principles of the Atlantic Charter, she has spearheaded the drive against famine throughout the world, and she is still bearing the giant's portion of financial relief. She must now supply the tenacious type of moral leadership of which the United Nations stand in need. "To welsh on this further moral leadership," declares an editorial in *America*, "will be to betray the destiny that is ours in this world, one world, we hope, but at any rate a morally principled world, in so far as we can establish it."

The prime requisite for the restoration of peace and happiness among men, continues the Bishop, is a *religious and moral ordering of mankind*. "The conscience of man should be brought into strict conformity with the moral law of God in the spheres of political, economic, and cultural interests and responsibility." Furthermore, nations as well as individuals must remember that conformity to the law of God will alone insure due order and concord in society.

The Church of Christ will always foster the religious and moral ordering of mankind and the advancement of the temporal happiness of man on earth. The temporal well-being of man is regulated and conditioned by his eternal destiny. Earthly life is but a prelude to heaven. Christ instituted His Church to continue His mission on earth. He sought the restoration of mankind to the supernatural order of grace, and Leo XIII reminds us that "the priceless and saving fruits of that restoration have overflowed abundantly into the natural order as well." Christ and His Church ever show a tender and constant concern for the temporal well-being of men, all men. Christ commanded His disciples to preach the kindgom of heaven and in that same commission He authorized them to heal the

sick, to cleanse the lepers, and to cast out devils. These and other works of charity the Church has carried on in His name through the twenty centuries of her history. These works are the standard by which members of His kingdom will be finally judged.

This statement does not preclude distress and suffering in this life, but our life on earth is not completely barren of joy. The Church contributes to man's temporal and earthly interests through her religious teaching and her moral leadership through her insistence on the universal practice of virtue, and through the agencies of grace which Christ her Founder has placed within her power.

We need not seek far for evidences of the Church's zeal in promoting man's interests and in satisfying his needs in the temporal order. Her work in the field of education is an open book that all may read. She has ever labored to "prevent man's intellectual activity from ever leading him away from God and from his heavenly happiness." Pope Leo XIII. states clearly that our ministry requires us to be ever prompt and ready wherever the afflicted cry for comfort. Our hospitals, clinics, homes for the aged, asylums for the orphan and the destitute, and all other institutions and agencies of relief and mercy attest the zeal of the Church in ministering to the afflicted of Christ.

What folly then to think that the Church will lack concern for man's economic welfare. She sought the abolition of slavery, and she is ever quick to remind the rich that they are but stewards of God's providence for the care of the less fortunate. She never falters in instructing every man that his public and his private life must conform to God's eternal laws. She demands from rulers justice and paternal love, and from citizens obedience and respect to the governing authority. In the field of international relations she postulates as an indispensable requirement for international order the acceptance of the truth and fact that the human race, by the very circumstances of its origin, is one family. Universal community in parentage means universal brotherhood. By His Redemption Christ

strengthened and deepened this unity of the human race as one family. "The brotherhood of man to man and of nation to nation is Christ's gift to the world," concludes Bishop Molloy, "and the Church works unceasingly to establish this brotherhood."

The bond of brother to brother is clear: "Thou shalt love thy neighbor as thyself for the love of God." Justice must rule the relationship of man to man, of nation to nation. Only injustice and unbridled ambition can lead to war. Society must return to Christ and to the ideals of His Gospel. Christians must be alert to crush, by word and by example, every apostasy of mankind from Christ. The Christian school can produce genuine men and women who, though they live and labor in secular spheres and for secular objectives, will yet be men and women of lively faith, of ardent zeal, and of genuine love for their fellow men. This is the great work of Christian teachers.

We thank the Brooklyn *Tablet* (September 14, 1946) for giving us the full text of Bishop Molloy's address. This document should be published in pamphlet form that all may read and study.

A DIVINE PLAYMATE FOR OUR LITTLE ONES

By SISTER M. HELEN ANN, S.L.

St. Catherine of Siena School, St. Louis 14, Missouri

Dealing with the five-year-old child is a tremendous responsibility as well as a correspondingly great privilege. This first school year is a period of adjustment and impressionability upon which much in a child's future depends. We who are privileged to have our portion of the vineyard with His little ones are allowed to introduce to them an Ideal Playmate who will be for all time their way, their truth, and their life.

Let us present to our children the Christ Child at the age of five. He can become a real companion to our little ones if we teachers are careful to utilize the common, everyday happenings to bring Him "into the picture." Stories, games, songs, conversations, dramatizations, and free play periods can all serve to show Christ to these, His dear ones.

"How do you think Jesus would do this?"

"Do you think Jesus would shove and push His friends?"

"Jesus loved to sing little songs for His mother, Mary."

"Don't you believe Jesus sometimes pretended He was a grown-up carpenter like Joseph?"

"I'm glad to see you share your candy with others, John. You have made Jesus very happy."

Growth in Love for Our Lord Is Aim

A few such timely comments, spoken casually now and then, are the beginning of a foundation that will, we pray, lead to our pupils' living in the presence of God. Growth in love for our Lord is our aim, and that by means of making Him as real to our children as He was to those who played with Him in the streets of Nazareth. It is not difficult for these children, who in their innocence are so near to God, to think of Him as their Playmate.

Let them make up little songs and poems such as,

Jesus was a little Boy
As good as He could be.
When His Mother called to Him
He came at once, promptly.
We are little children too
As tiny as was He.
When our mother calls to us
Like Him we'll try to be.
Little Boy Jesus,
A new day has come.
I jump right out of bed.
The first thing I do
Is say good-morning to You.
Then I'm ready for the day ahead.

Children Show Our Lord Near and Real to Them

During the rest period let them think about Jesus, their Playmate. At the end a few may be encouraged to tell the class of their dreams. Often the disclosures made at such times have been a revelation to me of how near and real Our Lord is to these, His friends.

"Jesus and I were just out walking and talking about His mother, Mary."

"I was giving Jesus a ride on my new bike."

"We were out playing and Jesus and I were letting all the rest have a turn first."

Tell stories—which was Christ's method. Focus attention on His humanness, His tenderness, His obedience, and His loveliness.

We teachers must be consistent and regular in bringing the Boy Jesus before our classes. First and foremost we must show Him to them in our own lives, our actions, and in our words. We must place all in His Hands. As Christ taught the little ones who thronged about Him in Galilee, He looked down through the ages and saw us caring for His dear little friends. As He blessed them He blesses us daily for our efforts at patience and kindliness.

CHRISTO-CENTRIC TEACHING¹

By RALPH J. DYER, S.M.

St. Meinrad Seminary, St. Meinrad, Indiana

It is important for the religion teacher to keep before his own mind and before the pupils the sublime purpose of life, namely, the Beatific Vision. In appealing to this idea as an integrating factor for the teaching of religion, we insist necessarily on its strength as a motivating force. This may have made the Beatific Vision seem only a reward for good done—something like the gift of a holy picture to a pupil who has answered correctly a question on the proper usages of *two*, *to*, and *too*. But it is more than that. It is the climax and summit of a careful preparation. It is an act of simultaneous comprehension of something divine and, in itself, something inaccessible to men. Hence, this Vision demands proper equipment. One cannot look at the sun without special glasses. The Beatific Vision is more like a Stradivarius violin given to a diligent student who has practiced patiently on his own cheap fiddle for a number of years and has finally mastered it sufficiently to deserve the greater gift. In other words, it is something that requires special abilities.

Merely to keep the end before the pupils' minds will not be sufficient to equip them for the Vision. It will be a powerful motivating and integrating device in the hands of a clever teacher, but insufficient, because such Vision demands powers that are *naturally* beyond the ken of human persons.

Integrating the Means

To supply this equipment in the best manner is the point of this article. We want something that is both theologically sound and eminently practicable. St. Thomas, after treating the end of life, jumps at once into the means of attaining

¹ NOTE: The present article is a sequel to "Why Man Acts," which appeared in the JOURNAL OF RELIGIOUS INSTRUCTION, Feb., 1946, page 557.

this end. Consequently he considers *human acts* first, then proceeds to a fine, elaborate network of theological and cardinal virtues to which teachers for five hundred years have gone for precision in definitions. Although Thomas offers a workable structure of means that a teacher might use to good effect, there is little chance to integrate these into a pattern that is serviceable and appealing. Thomas is complete, but to run the gamut of his wealth of subject matter without some *living* inspiration would be to run the risk of parching the religion course. Moreover, Thomas does not offer any synthesizing device to tie all these together, such as he does for the end. An alert teacher will want something living and personal—something within the subject matter itself, quickening enough to put pulsing flesh to dry bones.

Fortunately, modern theologians can help them immensely. Taking a cue from St. Paul, they point out a way which is probably the best psychological method of integrating means. The subject matter of religion, they say, is not dry, but a living Person. The object of religion is not materiality: such things as rocks, birds, and dirt, which are the subject matter of the physical sciences, nor subtle concepts and judgments that are the objects of philosophy. *Religion has for object a Person*, one who is at once the means and the end of all religion—Jesus Christ, Son of God: "I am the *way* . . . and *the life*" (John 14, 6).

In fact, religion is *made Christ* by the Incarnation. So intimately has Christ united Himself to human nature that both pupils and teacher are alike members of Christ and children of adoption. The religion which the teacher imparts and the pupils are to absorb, is a relation. By Christ's assumption of humanity, this relation, which is the essence of religion, became a Person. Christ is the only Mediator between God and man. In this rôle He makes accessible to all men the powers needed for the Beatific Vision. In proportion to one's conformity with Christ grows the capability of participating in the Vision. Hence, the teacher's task is simply to make pupils conscious of their obligation of following Christ the Way.

Further Theological Implications

There are two types of relation to God. The first is an *ontological* relation, which every creature enjoys by reason of creation. Its basis is dependence on God, the Primary Cause. The second type is a *supernatural* relation wrought by the Incarnation. Its basis is incorporation. By the mystery of the God-Man, human nature alone (not all creatures as in the ontological relation) has been lifted up and out of the relationship it once had, to a completely new one incomprehensibly more wonderful. The marvellous union of the two natures in Christ so elevated nature that this relation is changed from a tendency of *man-to-God* to *divinized-man-to-God*. Man, in other words, had not formerly been properly equipped to be related to God supernaturally, but was given the powers to possess and enjoy Vision through the operation of Christ. Religion is now no longer *a* relationship to God; it is *the* relationship to God; it *is* Christianity! Religion to be religion must necessarily include the concept of divinized-man-to-God. For this reason Father Mersch, S.J., says:²

The fact is that the formula which defines Christ defines Christianity. Let one attenuate as little as may be either the perfection of one of the two natures, or the perfection of their unity in the Word, and it is all over. The Divine Plan is deflected, and the supernatural life flows alongside the human race as close as you wish, but not within it.

This wonderful unity makes religion the same as Christ. To know Him is to know religion—*all* of it.

An Analogy: the Escalator

An analogy will probably make this truth clearer. Consider two parallel planes, one infinitely above the other. Call the top one heaven, or Vision, and the bottom one, earth. On earth place a single man who will represent mankind, and in heaven place God. Between God and man there exists some kind of relationship, of *position*, if you will, or a relationship of cause to effect. But this relationship is insufficient to allow

² *Morality and the Mystical Body.*

man to enjoy or possess God. Some connection between humanity and the inaccessible divinity must be effected. A point of contact has to be established. This connection must come from above since from below it can never come: man's powers are hopelessly finite. The connection too must be infinite, because the void between heaven and earth is infinite. It is fitting—but not absolutely necessary—that the connection be a Person who is at once divine and human, because the relation to be effected is one between God and man. Christ supplied this necessary link between heaven and earth. The link was Himself. By being made flesh He became the *fullness of means* for the attainment of Vision.

If it is not irreverent, one can call Christ the Divine Escalator. It shows better than the analogies of the ladder and staircase the inner workings of means operating within this new, personified link between heaven and earth. An escalator is continuously active. Its steps are continuously moving and changing into one another. They move upward. Moreover, the one who mounts an escalator does not have to walk up the steps; he is carried up—precisely the action of divine grace imparted by Christ. Each step might be labelled some individual means which Christians must ordinarily use in the ascent towards God. The first step could be called *faith*, the second, *baptism*, and so on. All these means are insufficient alone to acquire the Beatific Vision, but they are indispensable for it. They are worked into each other and all are worked together in Christ. He is the Integrator. He operates through and within these multitudinous means. He is the only means, the *single Force* behind the operation. Now, since these means form the subject matter of religion and they are the same as Christ, He is the *personification* of religion. Teach Christ and you teach all.

Christ-Teaching

Essentially, the job of the religion teacher is no different from the job of the ascetic or mystic, or, for that matter, the job of any Christian: to pattern one's being and life on Christ. The

teacher who has caught this personable note in teaching religion will experience a thrill when stepping in front of pupils that no teacher of other sciences can enjoy. Christ, living and enlightening, becomes at once the final, the efficient, and the exemplary cause of all education. He is the end, the means, and the way. He is the formal and the material causes also, for He is the active principle, forming students for the end, and the passive principle, the subject matter of the course. He is to be moulded.

Liturgists reduce the whole motivation of divine worship to a single, dynamic principle which they call: the *Christo-centric life*. The idea can easily be transferred to the province of education, for the whole duty of religious teaching is "to render fruitful the Christian spirit in souls."

Christian education takes in the whole aggregate of human life. . . not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it . . . in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.³

To induce students to lead the life of Christ, to imitate Him, to form Him in their souls so that His life is allowed to grow in them, is the object of religion teaching, just as it is the object of liturgical worship and Christian asceticism. Fundamentally, the religion teacher must do for the student what the sublimest mystic does for himself.

Christology of St. Paul

This was St. Paul's method. He never tired of using the theme: "All things were created by him and in him" (Col. 1, 16). He uses the phrase "in Christ Jesus" no less than one-hundred and sixty-four times. Christ in us and we in Him is his favorite theme (2 Cor. 13, 5; Eph. 1, 3-14; Gal. 3, 27). The Divine Personality was the object of all his teaching and life: "I am in labor," he says, "until Christ be formed in you" (Gal. 4, 19). He summarizes all the mysteries of religion in Christ: "... Christ is all and in all" (Col. 3, 11). One could quote long passages where he showed that all the sacraments

³ Pius XI, "On Christian Education."

are wrought through Him and in Him. Baptism makes one a co-heir with Christ (Rom. 8, 17). Matrimony is compared with the wedding of Christ with His Church (Eph. 5, 25). Christ, for St. Paul, was the exemplar of all virtue, the life of Christian souls (Col. 3, 4), the best means to lead a Christian life. He was truth and light (Rom. 9, 1)—the Church herself (Col. 1, 24). All men are incorporated in Him and He in them by the mystery of the Incarnation (Rom. 12, 5; I Cor. 11, 3).

If St. Paul's method of teaching the whole word of God was summarized in a Christo-centric system, should the modern religious educator find it too difficult to do the same? With just a little thought and a minimum of imagination, dry subject matter could be charged with vibrant Personality. The virtue of faith will not then be a rote recitation of a definition, but a burning vision of the living Christ walking the dusty roads of Galilee, curing the sick, comforting, praying, weeping, loving, and consoling. The sacraments will not be "channels of grace" alone, but precious gifts instituted and dispensed by the living Master. Baptism will be the hand of Christ pouring cleansing water over sinful souls; Confirmation, the light of God glowing within the soul; Holy Eucharist, the real Jesus, humanity and divinity, giving Himself to us, personally equipping us for the grand Vision to come. The Church and her hierarchy will be Christ prolonged, ministering, teaching, and legislating. Her infallible word will be His voice; her charitable works, institutions, religious orders, His hand held over the world in healing and blessing.

Christ Imagery in Each Lesson

When the teacher touches morality and the commandments, these will be seen in the light of the Sermon on the Mount. The first commandment will be the attractive, dynamic Christ saying to the multitudes: "blessed are they who hear the word of God and keep it" (Luke 11, 28). The fifth commandment will be "Blessed are the peacemakers" (Matt. 5, 9), and the sixth and ninth: "Blessed are the clean of heart" (Matt. 5, 8). Charity will be the tender Jesus fondling little children

or summoning Lazarus from the tomb. Fortitude will march down the temple pavement, an angered God, driving out buyers and sellers, or a silent Victim walking calmly forward when soldiers come to take Him captive.

To him who has studied it for the first time, the tract On The Incarnation is one of the most appealing in all theology. When the student has untangled the web of fine distinctions between nature, persons, essence, subsistence, and the like, there emerges the overwhelmingly beautiful mystery of God-become-man. Further study and meditations will reveal how the Eternal Word proceeds from the bosom of the Father, assumes a human nature and thrills it so through and through with His divinity that the union is Himself. Marvellous consequences follow which can serve as abiding inspiration for us teachers: Human nature is divinized and men become adopted sons. The path to Vision becomes clearer. The light of Christ illumines it. He encourages those who seek it and gives all the helps He is capable of to aid the soul acquire happiness—and there is no limit to His capabilities. Teaching becomes a task of making students realize the reality existing so intimately in and about them. It reduces itself to making Christ an overwhelming reality to them. He will do the rest, because He operates within them sweetly.

THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION

(A Suggestion for Enlivening Its Recitation)

By SISTER M. MARGUERITE, R.S.M.

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In a somewhat inquiring-reporter style, I conducted an investigation among adults regarding the Little Office of the Immaculate Conception. Most of those asked had been in parochial grade schools or high schools where the Little Office had been recited weekly or monthly by the Children of Mary or by the Sodality. Upon mention of it, they could swing into:

Hail Queen of the Heavens, hail mistress of earth,
Hail Virgin most pure of immaculate birth

in the identical sing-song rhythm they had heard week after week, or month after month. With a little prompting at the beginning of each "hour," most of them could go through the whole Office.

Some Liked, Others Disliked Little Office

To the question "Did you like it?" I received such categorical answers as: "I hated it"; "I loved it"; or "I don't know; it didn't make sense, and it didn't make any impression on me, one way or the other."

One who said: "I hated it," mistaking my amused amazement for shock, explained apologetically:

"Well, I suppose it wasn't presented in the right way. I associated it with having to stop an interesting reading hour ahead of time. There were always some disciplinary problems connected with it. We were hustled and crowded into the pews, rushed through the mechanical recitation, and were always later getting home on sodality days. I never knew the meaning of *sodality*, or *office*, and while I was not quite so ignorant as the detective who spoke of the convent of the *Inaccurate Deception*, still the title of *Our Lady* meant just as little to me as it probably did to him."

Another opinion given by one who loved it was:

"It made me feel so close to Blessed Mother. I didn't know what I was saying, but I knew it was something connected with her, and it gave me something to grow up to. Gradually, as I came in contact with various words and phrases in other connections, I recognized them, and the hymns in the Little Office came to mean more and more."

A third gave as her reason for appreciation:

"It prepared me for the Divine Office, which I was to say after I entered the convent. And any preparation, no matter how remote or mysterious it seemed at the time, is a sacred memory to me now."

Still a fourth opinion was:

"I didn't know the meaning of any of it, but I was sorry when they did away with the recitation of it. I couldn't feel it was a meeting of the Sodality if we didn't say Our Lady's Office."

It is well recognized that any suggested addition to an already crowded schedule might be met with upraised eyebrows, but the interested instructor who would get her class to write out the verses from memory might receive illumination and perhaps amusement at the misconceptions divulged. Such an exercise would show the usefulness, perhaps the necessity, of a few minutes' instruction at the beginning of each recitation. A spirited explanation of one phrase or one stanza each time would yield rich results in increased interest and devotion.

The following Scriptural references are proposed as points of instruction and development:

Queen of Heaven

Jeremias reproached the Jews of old for worshipping the moon, which they called "the queen of heaven" (Jer. 7, 18 and 44, 17). He ridiculed the women for making cakes in her honor, and protesting: "we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven and to pour out drink offerings to her." St. John in the Apocalypse (Chapter 12, 1, 2, and 5) recognizes the true

queen of heaven in his vision: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child she cried travailing in birth: and was in pain to be delivered. . . . And she brought forth a man child, who was to rule all nations with an iron rod. And her son was taken up to God and to his throne."

Virgin Most Pure, of Immaculate Birth

Isaias, provoked with the hard-hearted people of his time, who would not turn their thoughts to God and put their trust in Him, cried out: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son: and his name shall be called Emmanuel" (Isa. 7, 14). St. Matthew referred to this prophecy when the angel appeared to reassure St. Joseph: "Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child and bring forth a son: and they shall call his name EMMANUEL*, which being interpreted is, *God with us*" (Matt. 1, 22f.).

Clear Star of the Morning; O New Star of Jacob

There are frequent symbolical references in both the Old and the New Testaments to stars: "A STAR SHALL RISE out of Jacob" (Num. 24, 17). "... thou shalt rise as the day star" (Job, 11, 17). "... before the day star I begot thee" (Ps. 109, 3). The wise men, seeking the true King, explained: "we have seen his star in the east" (Matt. 2, 2).

St. Peter, writing to the faithful, assures them: "And we have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the day star arise in your hearts" (2 Pet. 1, 19).

In the Apocalypse we read: "I am the root and stock of David, the bright and morning star" (Apoc. 22, 16).

Virgin Most Wise

Solomon has much praise of wisdom, especially in the

phrases: "The wise shall possess glory"; "the law of the wise is a fountain of life"; "a wise woman buildeth her house" (Prov. 3, 35, 13, 14 and 14, 1). The wisdom of the virgins who took oil in their lamps to be prepared for the Bridegroom's coming is proclaimed in St. Matthew, 25; 4. Mary's lamp was ever burning, kept bright by the oil of her virginity, to welcome the coming of Him who was both her Son and her Bridegroom.

Seven Fair Pillars and Table Divine

Solomon, speaking allegorically of wisdom, says: She "hath built herself a house: she hath hewn her out seven pillars. She hath slain her victims, mingled her wine, and set forth her table. . . . Forsake childishness, and live, and walk by the ways of prudence" (Prov. 9, 1, 6).

Gate of the Saints, Portal of God

Jacob, journeying to Mesopotamia in flight from the wrath of Esau and Isaac, had in sleep a vision of angels ascending and descending a ladder. Then the Lord, leaning upon the ladder, promised him that he would be the father of an illustrious race. Jacob on awaking exclaimed: "Indeed, the Lord is in this place, and I knew it not. And trembling, he said: How terrible is this place! This is no other but the house of God, and the gate of heaven" (Gen. 28, 16, 17).

Throughout the Old Testament, gates and gateways are symbolical of the entry into a new life. The royal Psalmist sings: "Open ye to me the gates of justice: I will go in to them, and give praise to the Lord. This is the gate of the Lord: the just shall enter into it." And "Blessed is the man that hath filled the desire with them [children]: he shall not be confounded when he shall speak to his enemies in the gate" (Psalms 117, 19, 20 and 126, 5),

Our Lord says: "Enter ye in at the narrow gate," and again, "How narrow is the gate and strait is the way" (Matt. 7, 13, 14).

O Terrible as the Embattled Array

Addressing the spouse of Christ, Solomon says: "Thou art beautiful, O my love, sweet and comely as Jerusalem: terrible as an army set in array" (Cant. 6, 3).

Solomon's Throne

"The king also made a great throne of ivory, and overlaid it with pure gold: and six steps to go up to the throne. . . . There was not such a throne in any kingdom" (2 Par. 9, 17-19)

Ark of the Law

The ark of the law is variously mentioned in the Old Testament as the ark of God, the ark of the covenant, the ark of the law, and the ark of the testimony. In his Epistle to the Hebrews, St. Paul says Noah "framed the ark for the saving of his house" (Heb. 11, 7).

Fair Rainbow

"Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness" (Ecclus. 43, 12).

"And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring" (Ecclus. 50, 8).

"And he that sat was to the sight like the jasper and the sardine stone. And there was a rainbow round about the throne" (Apoc. 4, 3).

And Bush Which the Patriarch Saw

When Moses received the divine command to rescue his people from Egypt, God called to him "in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt" (Exod. 3, 2).

Gedeon's Fleece

Gedeon was one of the first of the judges in the Old Testament. Seeking a sign from God that he was really chosen to save his people, he prayed: "I will put this fleece of wool on the floor. If there be dew on the fleece only, and it be dry on

all the ground beside, I shall know that by my hand, as thou hast said thou wilt deliver Israel." Though the sign was vouchsafed, he still was not satisfied, but prayed further: "Let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew" (Judges, 6, 37, 39).

Blossoming Rod

God confirmed the priesthood of Aaron with the promise: "Whomsoever of these I shall choose, his rod shall blossom" (Num. 17, 5).

Samson's Sweet Honeycomb

Samson, on the way to claim his bride from the Philistines, met a young lion that attempted to attack him, but Samson tore him to pieces. Returning some days later, he saw that a swarm of bees had made a honeycomb in the mouth of the dead monster. Samson ate of the honey, and shared it with his parents. He later made this incident an occasion for a riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judges, 14, 14).

Solomon says: "Well-ordered words are as a honeycomb" (Prov. 16, 24), and the bride in the Canticles proclaims: "I have eaten the honeycomb with my honey" (Cant. 5, 1).

Garden of Pleasure

The original scene of our first parents' trial was a paradise of pleasure. *Paradise*, from its Greek derivation, means a secluded spot off the beaten track—a park, or a grove. Wherever it is mentioned, the three words occur together: "The Lord God had planted a paradise of pleasure from the beginning. . ." "The Lord God took man, and put him into the paradise of pleasure . . ." "... and placed before the paradise of pleasure Cherubims . . ." (Gen. 2, 8, 15; 3, 22, 24).

Cedar of Chastity

The wood of the cedar, while soft and malleable, is considered incorruptible. It was one of the woods used in the build-

ing of the ark, and also the temple. The cedars of Libanus were renowned for their strength, grace, and beauty. For the cleansing of leprosy, the high priest of the Old Law was commanded to dip cedar wood into the blood of a sparrow and sprinkle the leper seven times (Lev. 14, 7). Cedar trees and cedar wood are mentioned 73 times in the Old Testament, sometimes symbolically, at other times factually, but always there is a connotation of strength and purity.

Martyrdom's Palm

The palm in the Old Testament was significant of victory. Since the early days of the Church, it has been symbolical of the greatest victory of all: the sacrifice of one's life for Christ.

Thou Land Set Apart from Uses Profane

"And among the cities, which you shall give to the Levites, six shall be separated for refuge . . ." (Num. 35, 6). "Thou shalt separate to thee three cities in the midst of the land" (Deut. 19, 2). "Appoint cities of refuge. . . . And when he shall flee to one of these cities, he shall stand before the gate of the city, and shall speak to the ancients. . . . And so shall they receive him, and give him a place to dwell in" (Jos. 20, 2, 4).

David's High Tower

A symbol of David's military prowess. Wherever he conquered cities, he built at the gate a tower which served the purposes of vigilance and defense against a counter-attack.

Woman Most Valiant

"Who shall find a valiant woman? Far and from the uttermost coasts is the price of her" (Prov. 31, 10).

O Judith Thrice Blest

When Judith returned from her destruction of Holofernes, thereby freeing the Israelites from the oppressing Assyrians, "Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith. And when she was come out to him, they all blessed her, saying: Thou art the glory of Jerusa-

lem, thou art the joy of Israel, thou art the honor of our people. For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity" (Judith, 15, 9-11).

As David Was Nursed in Fair Abishag's Breast

When David the king was very old, no amount of clothing could keep him warm. They sought through all Israel for a most beautiful maiden, who should cherish the king and keep him warm and comfortable by the vigor of her own fair body (3 Kings 1, 1-4). Our Blessed Virgin Mary was cherished in the bosom of the Eternal King, giving Him joy and comfort by the vigor of her beautiful soul.

Savior of Egypt

Joseph, sold by his brethren into Egypt, won the favor of Pharaoh. By Joseph's wisdom, in which Pharaoh trusted, Egypt was a land of plenty at a time when all the rest of the world was devastated by famine. Because of his plan of conservation, he was hailed as savior of Egypt (Gen. 41, 33-36). So Holy Mother, become our almoner in this our exile, is able to dispense food of salvation from the treasure houses of the King of Heaven.

Dial of Achaz

Ezechias, in his illness, was told by Isaias that he would die; by praying to God, he obtained longer life, and in confirmation received a sign by the sun's turning back. "And Isaias the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz" (4 Kings 20, 11).

"And this shall be a sign to thee from the Lord. . . . Behold, I will bring again the shadow of the lines, by which it is now gone down in the sun dial of Achaz with the sun, ten lines backward" (Isa. 38, 7, 8).

The Serpent's Destroyer

When Satan, in the guise of a serpent, tempted Eve to eat of the forbidden fruit, Almighty God promised: "I will put enmi-

ties between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. 3, 15).

Lily among Thorns

"As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate" (Cant. 2,2, 3).

The foregoing points are not meant, of course, for word-by-word transmission to the pupils. They are suggested as a basis of development according to the mental capacity of the class.

These praises and prayers
I lay at thy feet,
O Virgin of virgins,
O Mary most sweet!
Be thou my true guide
Through this pilgrimage here
And stand by my side
When death draweth near.

STANDARDIZED TESTING OF RELIGION

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The use of standardized tests to measure the achievement of pupils in elementary schools is becoming more and more widespread. Administrators of our school systems and the teachers themselves now recognize them as increasingly necessary, because of their great benefit to both teacher and pupil. They not only reveal the academic status of the individual pupil, but they also show the level of achievement of each class, school, or even school system, as compared with the levels of other classes, schools, or school systems. They measure the achievement of pupil, class, and school in scholastic matters, and show whether it is satisfactory as compared with that of other pupils, classes, and schools. They point out the areas where defects are to be found.

Not only do achievement tests aid in individual guidance and correction, but they can also provide at least a partial basis for giving grades and for promotions. When the school is large enough to segregate the slower from the more able pupils in the same grade in the formation of classes, they provide the data upon which such a selection can be based.

Religion Omitted in Achievement Tests

Catholic schools have been making good use of such achievement tests in measuring the scholastic standing of their pupils. Many Catholic educators have felt that these tests were inadequate for that purpose because they omitted religion, a most important subject in the curriculum; they failed to measure the results of approximately one half-hour of class time per day—very important results in the mind of the Catholic educator.

Unfortunately, however, there is not at present any standardized test of religious information which is integrated with such an achievement battery as the Metropolitan or the Stanford Achievement Tests, so that the whole curriculum of the

Catholic school would be measured. There is only one special test in this area which is standardized for Grades 7 to 12: the *Religion Essentials Test* by Austin G. Schmidt, S.J.¹ No standardized test in religion for the lower grades has come to light after a diligent search through all the pertinent literature.

Purpose of the "Religion Essentials Test"

The *Religion Essentials Test* was designed "to measure students' knowledge of those fundamentals in dogmatic and moral theology which are so important that they should not under any circumstances be neglected."² It was formulated as a special test and standardized for Grades 7 to 12. It is of unquestionable value for use in junior high or high school, especially in detecting ignorance of those essentials in religion upon which it is based, and in ranking the class or school, in the knowledge of the same essentials, with other classes and schools throughout the country.

Pupils below seventh grade level might be tested by this same method but no percentiles are given for lower grades. The test has never been standardized for grades lower than the seventh.

Description of the Test

The material for the test was carefully selected, as can be readily seen from the description of this procedure given in the *Directions for Administering*.³ It was checked and rechecked by experienced theologians and teachers before being standardized on almost 50,000 pupils on a country-wide scale. The test has eight forms of equal difficulty. It is made up of six parts, each presenting the items in different fashion, and thus requiring six different sets of directions and appropriate sample items. There are two true-false parts, one matching test, a completion test, and two different types of the multiple choice variety. Each form of the test consists of 117 items

¹ Form A (Loyola University Press, Chicago, 1939).

² *Directions for Administering* (Loyola University Press, Chicago, 1939), p. 1.

³ P. 1.

with a time allowance of 45 minutes. The usual directions to be read before giving the test are presented in the *Directions for Administering*.⁴

The Norms Set Up by Father Schmidt

Table I shows the norms derived by Father Schmidt for Grades 7 to 12. A study of these decile points reveals that even at the lowest grade tested in this first standardization (Grade 7) the median pupil was able to pass 84 items of the 117. There is a gradual increase until at Grade 12, 100 items of the 117 are correctly answered by the median pupil. One may conclude, therefore, that pupils in the upper 50 per cent of the class are not being adequately measured or properly differentiated.

TABLE I⁵

PERCENTILE DISTRIBUTION OF SCORES ON RELIGION ESSENTIALS TEST
(Maximum Score, 117)

Percentile	Gr. 7	Gr. 8	Gr. 9	Gr. 10	Gr. 11	Gr. 12
90th	100	102	105	107	109	111
80th	95	98	101	104	105	108
70th	91	94	99	101	102	105
60th	87	91	96	98	100	102
50th (Median)	84	89	94	96	98	100
40th	80	85	91	93	95	98
30th	77	82	88	90	92	95
20th	72	78	84	87	89	92
10th	65	71	77	81	84	88

The percentage of items passed by the median pupil for Grades 7 to 12 is given in Table II. In grade 7, 72 per cent of the items was passed. The percentage increased until it reached 85 per cent at Grade 12.

Father Schmidt in the *Directions for Administering* recognizes that these medians are very high. But he adds, "This is to be expected in a test covering only the essentials."⁶

⁴ P. 2.

⁵ *Ibid.*, p. 3.

⁶ *Ibid.*, p. 2.

TABLE II

PERCENTAGE OF ITEMS ANSWERED CORRECTLY BY MEDIAN PUPILS AND
THE RANGE IN RAW SCORES BETWEEN THE 90TH AND 10TH PERCENTILES

Grade	Items Correctly Answered	Range in Raw Scores between 90th and 10th Percentiles
12	85%	23
11	84%	25
10	82%	26
9	80%	28
8	76%	31
7	72%	35

This notion of Father Schmidt on testing for essentials is difficult to reconcile with accepted standards of good test construction. Whereas the median pupil in Grade 12 passed 85 per cent of the test items, it is generally considered that the number of items passed by the median pupil should not exceed 75 per cent. If the median pupil at any grade level passes 50 to 75 per cent of the items of a test, this is usually considered satisfactory according to accepted standards for difficulty levels.

What Tables Reveal

Tables I and II also reveal the short spread of scores between the tenth and the ninetieth percentiles. Moreover, this variability shortens as the grades advance. A range of 35 in Grade 7 drops to a range of 23 in Grade 12. The scores are not only very high, but they are also extremely homogeneous. The most accelerated pupils are not being adequately differentiated at the upper levels.

The fact that the scores are too high is an indication that the test is too easy for Grades 9 to 12. In these grades the median pupil is able to pass 80 to 85 per cent of the items, instead of the accepted 50 to 75 per cent. The very small variability in the scores attained in Grades 9 to 12 shows that the test does not discriminate very well between students in the same grade at these levels. The middle 80 per cent of the scores in Grade 9 is a range of only 28. This is reduced to 23 in Grade 12.

The scores for Grades 9 to 12 were included in the calculation of the reliability coefficient for the test in the original standardization. It was 0.84 ± 0.03 . In all probability if the reliability coefficient were given for each grade, it would be found to be higher for Grades 7 and 8 than for Grades 9 to 12. The reason alleged is that the test is not too easy for students of the last two years of elementary school, and it discriminates sufficiently well between students of the same grade at these levels. However, when the test is used in the high school grades, it is found less and less satisfactory as the knowledge of the students increases and more of them are able to reach the top of the scale. Because of this lack of sufficient discrimination between pupils in the higher grades, the reliability coefficients would probably be considerably reduced.

No validity coefficient is given by the author but, as Father Schmidt observes,

In this case the criterion would necessarily be either some other test of religious knowledge or the grades in religion given by teachers. But since no other standardized test covering the same material exists, and since teachers' grades would have been difficult to obtain and of questionable value, no attempt was made to determine statistical validity.⁷

Besides, the test was so carefully prepared that content validity was assured.

Content validity is the extent to which the items in a test bear upon that field of knowledge which is to be tested. In the present test every item refers to some fact of dogmatic or moral theology which is being taught in high schools and which a large jury of experienced teachers considered one of the minimum essentials in high-school religion.⁷

Other Research on the Test

A series of articles based on an unpublished doctoral dissertation done at Loyola University appeared in the JOURNAL OF RELIGIOUS INSTRUCTION during the years 1941-42.⁸ They set forth the facts and figures about students' knowledge of the

⁷ *Ibid.*, p. 1.

⁸ Sister M. Loyola, P.H.J.C., articles in JOURNAL OF RELIGIOUS INSTRUCTION, Vol. 12, pp. 244-248, 347-357, 421-427, 603-609, 698-701, 783-798; and Vol. 13, pp. 69-76, 226-229.

minimum essentials in high school religion in Grades 7 to 12 as determined with this test.

None of the aforesaid articles touch on the reliability of the test or its suitability for lower grades. They tell how well students in Grade 12 have mastered the minimum essentials in religion. By a comparison of the results in Grade 7 with those in Grade 12, certain interesting facts and implications are revealed. But this study was based on the original standardization of the test. No new data were secured and no attempt was made to check on the original standardization.

A thorough search through all the appropriate literature failed to reveal any other studies on this particular test. Correspondence with Father Schmidt, later, verified this fact.

Purpose of this Study

Since the high scores obtained in this test show that it is too easy for the high school level, and since the lack of variability in the scores at this level indicates that the test does not discriminate sufficiently, it was thought that the test could be standardized successfully for lower grades. Then both lower median scores and greater variability would probably result, and the test would in all probability have a much higher reliability coefficient.

It was decided, therefore, to restandardize the test in Grades 7 and 8, in order to compare the results of this study with those of the original standardization. Then the test would be given in Grades 5 and 6, and at least tried in Grade 4, although it was felt that the difficult vocabulary would prove a hindrance to the success of the issue at this grade level.

To insure success even at the fifth grade level, the directions for each part of the test should be thoroughly explained by the teacher before administering. It was necessary, therefore, to determine what fraction of the allotted time the average student would need for each part of the test.

It was also proposed to determine the coefficient of reliability for this level. This was to be done by means of the split-half method (odd-even correlation), using the Spearman-

Brown Formula⁹ to estimate the reliability of the whole test.

Finally, it was determined to offer a criticism of the test as used at these levels. This criticism would include remarks about the content of the test, the method of presenting the different items, the length of the test, the language difficulty involved, its reliability and validity, and the adaptability of the test at the levels examined. The method utilized and the conclusions reached will be outlined in further articles

Teacher's Multiform Responsibility

The Christian teacher is no time-server; to him teaching can never become a routine task. He is at all times keenly sensitive of the responsibility he took upon himself when he accepted the post of teacher in the school of Christ. This is indeed a multiform responsibility, for the Christian teacher is responsible:

- (a) to God, who created the soul of the child;
- (b) to Jesus Christ, who redeemed that soul;
- (c) to the Church, whose mission the teacher shares in regard to the child;
- (d) to the parent, who has the primary right and obligation in education;
- (e) to society, of which the child is a member;
- (f) to the pupil himself, who looks to him for guidance;
- (g) to the religious congregation that has commissioned him to teach;
- (h) to our benefactors, who support us because of the service we render;
- (i) to the Blessed Virgin Mary, the Mother of the human race, who looks upon the soul of every child as a trophy of the Passion of her Divine Son;
- (j) to the child's Guardian Angel and Patron Saints, whose auxiliary the teacher is in the work of salvation.

How noble the work, how supreme its value! By his every word and his every touch the Christian teacher fashions the souls of his pupils, day by day, hour by hour, until there is at last reproduced in them the image and likeness of God. "Is there not rapture in the task?" asks Archbishop Ireland. "Is there not in it reward for all your toil and sacrifice? Admire your work; God admires it with you, and God rewards you for the glory given to Him by a soul that you have transfigured into His own image and likeness."—Reverend Paul E. Campbell, A.M., Litt.D., LL.D., in *The Homiletic and Pastoral Review*, November, 1946, p. 131.

⁹ H. E. Garrett, *Statistics in Psychology and Education*, 2nd ed. (New York, Longmans Green, 1941), p. 319.

TEACHING WORKS OF MERCY TO GRADES FIVE AND SIX

By SISTER ELIZABETH MARIE, O.S.F.
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"Come, ye blessed of my Father. . . ."

"Maybe they learned them when they were in school, but there isn't one who knows them now."

Sister M.'s gentle words and looks were permeated with truthful simplicity. "When the girls enter training in the hospital, they do not realize their ordinary Christian duty; nor do they know that their final exam. for entrance into heaven is based on their performance of the works of mercy."

Sister's words had weight. Her fifty years in religious life were a priceless mosaic of services, spiritual and corporal, rendered to her Spouse in the person of her neighbor—*neighbor*, with Christ's connotation. When she quoted the words our Lord will use at the last judgment: "Come, ye blessed of my Father. . . . For I was hungry and you gave me to eat: I was thirsty, and you gave me to drink . . ." (Matt. 25, 34 f.), the purport of her question, "Do you teach the spiritual and corporal works of mercy to your pupils?" came to me.

Yes, I had truthfully answered, I had taught them; that is, they were memorized by the pupils, and examples had been cited. Intuitively now I knew that they had not been *incited*, and six years hence Sister's statement would bear further justification. I suddenly realized the difference between religious instruction, the giving of knowledge, and religious education, which affects the heart and the life of the individual. With a fervent "God bless you, Sister," I resolved, with God's grace, to do a better job of it during the coming year.

Kind Deeds Illustrated

With this end in view, I worked out a decorative border for the burlap strip across the front of the room. Attractive colored pictures from magazines, illustrating kind deeds performed by girls and boys like themselves, were mounted on

scrolls, on which the particular work of mercy was printed. Cut-out letters, forming the words: "Whatsoever you have done to the least of My brethren you have done unto Me" were arranged between the pictures. This border was used as a reference work many times throughout the year.

The lessons were planned so that Christ, by His life and His teaching, would be the model and inspiration of every good deed. All efforts were directed more towards developing Christ-like activities and habits than mere knowledge of the subject matter.

First Lesson Plan

Aim: To help the children realize that good deeds should be a part of their daily lives.

Introduction: The parable of the Good Samaritan was told, and then read by the pupils in their Bible history.

Development: Which character do you most admire? Why was he called neighbor to the unfortunate man? Which acts of kindness did he perform? Why do you think he did them? Do you know of a real person who did even more than the Good Samaritan? Name the ways in which he helped others.

Explanation and Motivation: The words of Scripture "He went about, doing good" tell us how Christ spent His entire life. (Elaborate on the works of mercy which Christ performed.) No one was refused by Him if he came with faith; all were the children of God, and He wanted to save every single soul. (Develop the word *neighbor*.) Since Jesus is now in heaven, He wants us to do this work for Him, and especially to help those in trouble, like the Good Samaritan. When we die, Jesus will remember every good deed we did for Him, and He will say:

"Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat. . . . Then shall the just answer Him, saying: Lord, when did we see thee hungry and fed thee. . . And the king answering shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me" (Matt. 25, 34 ff.).

Application: Did you ever do a kind deed for someone? Which good works does mother do at home every day? Father? Our pastor? The doctor? The nurse? The teacher? The farmer? Those in charge of an orphanage? The missionaries? Which can you do? Did you do any yesterday? How many can you do today? (No effort was made in this lesson to list them according to the catechism, or to distinguish between corporal and spiritual works.)

Second Lesson Plan (a Week Later)

Aim: To show the difference between spiritual and corporal works of mercy.

Introduction: The story of the Samaritan woman was told, and read by the pupils in their Bible history.

Development: Which work of mercy did the woman perform? How did Jesus reward her? Did He help her body or her soul? In which way? How did the Samaritan woman help the souls of other people? Why should we share our knowledge of Jesus with others?

Explanation and Motivation: Our Blessed Lord knew that the Samaritan woman's soul was in need of help, so He spoke to her just to get an opportunity to help her. When our Lord healed the sick, or fed the multitude, He helped the body; when He told them what they must do to get to heaven, or forgave them their sins, He helped the soul. If we are kind to the poor, the forsaken, and the sick, we can oftentimes help their souls by comforting them, instructing them, or giving them good advice.

Application: Who taught you how to pray? Who teaches little brother and sister how to pray? Do you ever help them to make the sign of the cross? Who tells you that some actions are right, others wrong? When can you do the same? Did you ever try to comfort someone who was sad? For whom did you offer your prayers yesterday? Whom should you especially remember in your prayers? Do you know any other ways to help the soul?

Correlation with Other Religious Lessons

The seed of mercy was stimulated to vigorous growth by every possible means. The following list of correlations and activities helped to make it a part of the pupil's life:

Quotations

. . . Let us not love in word nor in tongue, but in deed and in truth (1 John 3, 18).

For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: amen I say to you, he shall not lose his reward (Mark 9, 40).

By this shall all men know that you are my disciples, if you have love one for another (John 13, 35).

This is my commandment, that you love one another, as I have loved you (John 15, 12).

Grace: Grace makes works of mercy meritorious for heaven.

Commandments: Love thy neighbor as thyself.

Beatitudes: "Blessed are the merciful: for they shall obtain mercy" (Matt. 5, 7).

Last Judgment: Eternity depends upon the works of mercy performed.

Penance: Works of mercy satisfy for temporal punishment due to sin.

All Saints' Day: The reward.

Heroes All: Saints: Francis Xavier, Vincent de Paul, Elizabeth of Hungary.

Activities

October: Posters in art class, illustrating works of mercy.

November: Praying for the poor souls (to visit the imprisoned).

Advent: Helping Mary and Joseph to prepare for the Baby Jesus by making a spiritual crib in each heart.

Ransoming a pagan baby for the Christ Child, with the "coins of sacrifice."

January: A study of how the Christ Child practiced the works of mercy at Nazareth—a model to be imitated.

February: Valentine messages, designed and decorated by

themselves, sent to the sick and aged of the parish. Throughout the year sick classmates and adults were sent cheerful greetings.

Lent: Visits to our "Prisoner of Love" in the Blessed Sacrament.

March: Helping at home, as St. Joseph did in Nazareth.

Holy Thursday: Flowers, our gift of love, for ornamenting the repository.

April: Sanctification of playtime, by thoughtfulness of companions.

May: Imitating our Blessed Mother, our "Mother of Mercy."

Courtesies

At home: to parents, older sisters and brothers, younger members of the family.

At school: to teacher, classmates, at the drinking fountain, in the lunch-room.

CLASSROOM DEVICES FOR THE RELIGION TEACHER

By SISTER M. VIVIAN, O.S.B.
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Modern educators are displaying much interest in developing aids and devices which will supplement the work of textbooks and teachers in the religion class.

If in any subject the device is a means to an end, it is extremely forceful in religion. An example may illustrate this idea.

A carpenter uses a hammer to drive nails into a structure. Now the hammer is only the *means* which the carpenter uses to drive in the nails. In teaching religion, the teacher uses devices to drive the nails of the knowledge of Catholic doctrine into the mind and heart of the child. If the structure, the human heart, is to be a worthy dwelling place of the Triune God, these nails—the knowledge of God's laws and God's love—must be driven in well. It is the teacher's task to decide which device she will use as the hammer with which to drive in these nails—and all the while keep uppermost in her mind that the device is only a means to an end.

"What we need most in the catechism class is an interested audience," states Doctor Thorning in his foreword to *Catechism Comes to Life*.¹ The religion teacher will get an interested audience by making use of devices.

What Religion Teaching Device Is

What is a religion teaching device? By a religion teaching device we mean things already prepared, or constructed by the children themselves which undertake to represent or exemplify a point of doctrine, law, or practice of the Church with the purpose of clarifying, vitalizing, and retaining the truth involved.

When the teacher uses devices in making lifelike her reli-

¹ Stephen Aylward, *Catechism Comes to Life* (Catechetical Guild, St. Paul, Minn., 1942), p. 5.

gion class she is only following the examples of Christ and His Church.

When Christ taught His disciples He used a coin, the mustard seed, sheaves of grain, the birds of the air, the lilies of the field, grapes of the vine, and nets of the sea, to explain abstract ideas. The Evangelist states, "without parables He did not speak to them" (Matt. 13, 34). Christ used devices. Can the religion teacher do anything better than follow her Master? Why not use created things in the cause of truth?

The Church's method of teaching is graphic and vital. This is apparent in her art, her sacramentals, and her liturgy. The Church makes use of external things for purposes of its own. It calls them sacramentals. The way the Church uses sacramentals holds a valuable lesson. They are *means* to an end—a spiritual end. They do not produce the intended end, they suggest and incite it. The definition of a sacramental is known to all. This definition gives a clear statement of the rules and limits whereby external things may be used in the teaching of religion as well as a point in educational psychology.

Devices Religion Teachers May Use

What are some of the devices religion teachers may make use of? There is a wealth of source material in our hands, an apparently inexhaustible treasury of lessons and aids. The first and greatest device is prayer on the part of the teacher. A good religion teacher will talk more to God about her pupils than to her pupils about God.

The Reverent Stephen Aylward in his text, *Catechism Comes to Life*, gives four types of devices: doing things, drawing things, showing things, and telling things. The writer will follow this outline.

Doing Things

In doing things we convert abstractions into actions. The following is a concrete example of the manner in which one pastor impressed upon a first communion class the importance of their baptismal vows. A baptismal font, constructed for the occasion, was placed in the center of the sanctuary. In the

font, were placed two glasses—one filled with water, the other with a dark substance. The candle, holy oils, salt, and white dress were placed near the font. Just before the renewal of vows Father explained to the boys and girls that when they were brought to the Church for the first time their souls were just like the dark glass, which he held before them. Then he proceeded to say that, when the priest poured the water on their foreheads and said the words of baptism, their souls immediately became just like the clear glass, which he then held. He explained the symbolism of the candle, holy oils, salt, and white dress; and that, since they were unable to speak, others were asked to make promises for them. Today he was asking them to make those promises for themselves with their whole hearts. One communicant stepped to the font and placed her hand on it while a second acting as sponsor placed her hand on the first one's shoulder. The entire group then renewed their promises. Those boys and girls will long remember the renewal of the baptismal vows.

Here is a very simple device given by Father Aylward as a summary of baptism and penance:

The soul of a person in the state of original sin before baptism is like a match before it is struck. The soul is full of possibilities for good and happiness but actually has little goodness or happiness until it becomes aflame with God's grace at the moment (suddenly light a hitherto concealed match, holding its head downward so that it burns brightly) the waters of baptism are poured on that person's head. But when venial sins are committed (hold match with the head up, so that the flame becomes smaller) it doesn't shine with as much light. And when the person commits a mortal sin the soul in a single breath (blow out match) becomes cold and dead, entirely useless; with neither goodness nor happiness in it because it has lost the fire of God's grace. Then it becomes impossible to advance on the road to heaven or to relight the pure flame of grace in the soul until that person goes to confession and is inflamed once more with the grace of God (light the match from a votive lamp before a classroom statue) just as the match can be relit by touching it to the fire of another. In that way are all the sins committed since baptism cleansed from the soul in the comforting Sacrament of Penance.²

² *Ibid.*, p. 34.

Booklets on the Mass, the sacraments, sacramentals, commandments, religious symbols, the rosary, stations, the Passion, the life of our Lord, the spiritual and corporal works of mercy, collections of pictures of the Madonna, angels, the Boy Jesus, and many others can be made.

Movies of the Mass, Passion, life of our Lord, or the life of some character of the Old Testament, can be made with not too much work. In studying the Mass, the external furnishings can be made. Dramatization can and should be made use of, not only Bible stories, but certain of the sacraments, such as extreme unction. Of course, great care should be taken that no levity or unconscious disrespect is shown for the sacrament.

Drawing Things

The drawing work done by the children has been taken care of in what has been said about booklets, movies, etc. Here, drawing on the part of the teacher is meant. The teacher should have her drawing progress dynamically with the development of the doctrine. This she can do by blackboard illustrations in which she explains what each figure or line represents while she draws it. Her drawings may be unintelligible to herself and others outside of religion time, but it will be alive to those boys and girls while it is being drawn and explained.

Showing Things

A device not to be overlooked is the religious picture. Primarily, it is an expression of faith and devotion, but it is likewise an unmistakable educational influence. One cannot imagine our churches today without pictures, stained glass windows, and the Way of the Cross. Besides the actual representation depicted, they tend to create an atmosphere of devotion and dignity proper to the house of God. Their lesson of reverence is absorbed unconsciously.

Much improvement has recently been made in textbooks, stories of the saints, and prayerbooks, by adding several

beautiful pictures. By explaining these to the children the class can be made to see, with the help of imaginative suggestions and leading questions, a new and unexplored territory.

Telling Things

Stories are to be told. How? As usual, the teacher will go back to the Master. He used nearly every variation of language, nearly all the figures of speech—all the things which make language a flexible and powerful instrument for teaching truth intelligently and practically. Supplementary texts, biographies, and Catholic stories are not to be considered devices; they should be absolute essentials in the teaching of religion.

The liturgy is mentioned last not because it ranks last, but because it should be remembered best. The liturgy is an expression and a living of the Christian life of prayer primarily—it is only secondarily a teaching force, but it displays marvelous teaching power. Education must be brought close to life. Whatever difficulties are found in making other subjects lifelike, these difficulties are not found in religion. Religion is the spiritual life of the child we teach. He is living now. This understanding that religion is so vital for the child, united to what is learned from the liturgy which is living and teaching religion at the same time, can simplify many problems. The teacher can follow the teaching method of the liturgy. She can use devices as the liturgy uses external things.

Devices to Be Used in Accord with Spirit of Church

The question arises: What are the possible dangers in the use of devices? In the first place, the use of material things to demonstrate spiritual truths carries with it the danger of confusing the spiritual and the material. Where the child makes such devices himself, there is a chance of giving to the activity of hand and eye a moral value it does not possess. When the making of a booklet, a poster, the vestments or an altar, is the sole objective, then the device has defeated its own purpose, for the material object holds the uppermost place in the

child's mind instead of the spiritual truth which was to be planted.

There is also the possibility of surrounding the child with things, rather than teaching the child to think. The play attitude may be overdone so much that the child is not certain as to the dividing line between play and religion. However, the teacher who is well grounded in the teachings of the Church will never permit these dangers to assert themselves. To make use of religion teaching devices safely and advantageously, the teacher must realize that these devices are to be used in accord with the spirit of the Church and no other spirit.

In conclusion, it may be repeated that devices are to be used only as a *means* to an end. They are to be used as a *means* to make clearer abstract ideas, a means to make more lifelike the practice of our religion, a *means* to impress upon the memory doctrines which are to be retained and practiced. Devices are not to take the place of solid work in approved texts. They are to be used as an aid to a better understanding and appreciation of the truths of our religion. And when devices are used, it should be impressed upon the pupils that only the best is suitable for anything so close to God as the religion class, and that they should offer their best for the honor and glory of God.

DEALING WITH THE ADOLESCENT

By SISTER M. FREDERICA DUDINE, O.S.B., M.A.
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How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of beginnings, story without end!
Each maid a heroine, and each man a friend!

—HENRY W. LONGFELLOW.

"There is a period of several years in the life of every human being when he is no longer a child nor is he yet a mature adult."¹ This is the period of adolescence, the most critical, most important span of life; for during this period ideals are set, character is moulded, future success or failure in life is almost invariably decided. No phase of character training is more interesting than this very important phase of adolescence. This truth was recognized even by pagan philosophers and educators: Plato, Aristotle, Socrates, Horace. Literature abounds in characterizations drawn from adolescent life. Shakespeare presents a large number of such characters. Booth Tarkington, dubbed the "glass of adolescence" by Van Doren, was a genuine critic and student of adolescence. William Sylvanus Baxter² is an amusing fellow, a typical adolescent of his period; but he is understood by his mother, and he emerges eventually—a man.

Father McCarthy, S.J., dedicates his book, *Training the Adolescent*,³ to his mother, who "never read a book on psychology but she studied human nature in her many children. Her knowledge guided them through their adolescence."⁴ It is not the highly trained teacher or instructor, nor the man or woman who carries college and university degrees, but the mature person who really understands and appreciates youth and its conflicts who works most successfully and helpfully with the adolescent boy or girl.

¹ Edmund S. Conklin, *Principles of Adolescent Psychology* (Henry Holt & Co., New York, 1935), p. 1.

² Booth Tarkington, *Seventeen*.

³ Raphael C. McCarthy, S.J., *Training the Adolescent* (The Bruce Publishing Co., Milwaukee, 1934).

⁴ *Ibid.*, Dedication.

Big Problem Presented by World Today

The world of today presents a big problem. The movie, the talking picture, the radio, the newspapers and magazines, gaudy and cheap advertising, spurious books, bad companionship—all tend to make the adolescent period of life almost a crisis, and sometimes a tragedy. So long as children attend the Catholic school, probability of "shipwreck" is less imminent; but the materialistic attitude of education in the public schools, colleges, and universities—education without religion, without morals, and without God—truly presents a most dangerous and unwholesome picture, a passport to failure in things of greatest value.

In a recent article entitled "The Professor and Lucy's Soul,"⁵ a graphic description is given of what happens to the youth attending a godless school. Among other statements the author says, "Lucy's soul, though she may not realize it, is being attacked typographically." The materialistic psychology which holds this "parenthetical soul is the pet of an educational tradition whose influence is still felt." The soul "is put in quotes, as one would write words like 'fogey' in your letters home; and in parentheses, like an aside or afterthought."⁶ With all the worldly knowledge—

... the tragedy was, of course, that as far as religion was concerned her mind was still in rompers. Thus, there was a kind of dichotomy in Lucy's head—her secular mind maturing, her religious mind remaining immature.

Poor Lucy. And poor anybody, who thinks that the catechism is the ultimate and adequate expression of Catholic truth; who thinks that the answers learned by rote in adolescence, usually under the guidance of untrained volunteers, should be stay and support enough for a mature mind; who thinks that a lifetime is not sufficient time in which to learn the mysteries of geology or Polynesian ethnology, but that a child of fifteen has satisfactorily concluded the study of man and God, of the soul and its eternal welfare.

Lucy has come home for the holidays, and she has everything her mother sent her to the state university for—poise, friends, prestige,

⁵ Charles F. Donovan, S.J., "The Professor and Lucy's Soul," *America*, Jan. 6, 1945, pp. 265-267.

⁶ *Ibid.*, p. 266.

prospects. But she no longer believes in Holy Communion. Lucy's in her grave, and oh!

Adolescents Need Model Guides

It will not do to place these young "emotional paradoxes" in untried, untrained, godless hands. Adolescents—boys and girls who are fitful, moody, reticent, churlish, giddy, listless, dreamy, temperamental, bashful or self-assertive, clumsy, awkward, selfish, self-conscious, self-willed—need a model of Christlike charity and patience to deal with them and to lead them into ways of truth and proper living.

An individual's success in life and his own peace of mind are greatly influenced by the ways in which he reacts to others and they react to him. He comes to feel that he is being understood when his confidences are appreciated and respected. Healthy emotional responses contribute much to contentment and success; hence, healthy emotional responses should be cultivated. Will and intellect have even more to do with the cultivation of these self-feelings; for they underlie character, and character is matter of soul, intellect, and will:

... By his will man directs and restrains emotion, thought, and action. By his will he concentrates attention on his tasks and pursues his purposes. The will is the controlling factor in the direction of conduct. It is the guiding force of man's life. It is the integrating factor in his character.⁷

Self-reliance, self-confidence, and self-esteem are very necessary: "Self-reverence, self-knowledge, and self-control—these three alone lead to sovereign power" (Tennyson).

Example Potent Force to Adolescents

Adolescents as well as children are born imitators. Example is the most potent force in their lives. A concrete model for imitation helps them to adjust themselves, to form ideals, and to mould habits. Hence, it is of greatest importance that the example placed before youth be of an exemplary type. Great

⁷ *Ibid.*, p. 267.

⁸ William A. Kelly, *Educational Psychology* (The Bruce Publishing Co., Milwaukee, 1945 ed.), pp. 539-540.

hearts beget great hearts. Heroes generate heroes. We are striving to bring to Christ Christian heroes and heroines. There is only one way of accomplishing this task: Christ's way, the way of patient kindness. Kindness is charity in action, and patience is perfect understanding. Christ taught by word and example, and more by example than by word. Of all His demonstrations regarding the proper method of dealing with one's fellow men, none is more important than the beautiful example of His deep insight into human nature, its weaknesses and shortcomings.

The ability to know human nature and to know how to deal with human beings is a great art. No two persons can be approached in just the same manner; no two cases are just alike. It is the educator's problem to find the best way of dealing with each individual under his care according to that individual's traits and disposition. Saint Benedict in his Holy Rule reminds the superiors to be gentle, kind, patient, and understanding: "Let him [the abbot or superior] understand what a difficult and arduous task he assumeth in governing souls and accommodating himself to a variety of characters."⁹

The real teacher for the child in this period of later childhood is one who is a real leader, who enters into the child's activities with interest and zest, who directs wisely, who has many stories to tell, who is kind but firm in his exactions, who has an inspiring personality, who can be approached with confidence by the child.¹⁰

Kindness Develops Kindness

In *How to Win Friends and Influence People*, Dale Carnegie cites a beautiful lesson in kindness and understanding: One day a college freshman at Harvard went to the office of the university president, the Honorable Charles W. Eliot. The business session over, Dr. Eliot asked the young man to remain seated, and he began, "I am told you cook and eat in your room. Now I don't think that is at all bad for you if you get the right food and enough of it. When I was in college, I did

⁹ *The Holy Rule of Saint Benedict*, Chapter Two.

¹⁰ William A. Kelly and Margaret R. Kelly, *Introductory Child Psychology* (The Bruce Publishing Co., Milwaukee, 1938), p. 186.

the same thing. . . . Did you ever make veal loaf?" Then the university president went on to instruct the college freshman in the culinary art. If the adolescent is met by kindness, he will develop habits of kindness towards others. "In order to play well his rôle in the great drama of life, every child must be well disciplined in the fundamentals of altruism or regard for the interests of others, commonly called brotherly kindness."¹¹

Near the close of our Lord's earthly life, He became more tenderly familiar with His apostles. He opened His mind to them and unfolded the secrets of His loving heart. What an intimate friendship among that little band! This close union of hearts could never have been accomplished had our Lord not been most kind in dealing with His followers. Then, too, our Blessed Mother was there. What an understanding, kind, patient, sympathetic heart was hers! "They have no wine" (John 2, 3), we hear her say at the wedding feast of Cana. And the first miracle is wrought.

It is true, there are times when patience ceases to be a virtue. But even then, when punishment must be meted out, a kind charity must prevail. Pestalozzi said that when his teacher found it necessary to inflict punishment—it was then that he spoke most kindly and most lovingly. The practice of allowing some time to elapse between the perpetration of the "wicked deed" and the pronouncement of or actual meting out of punishment, is most praiseworthy. The suspense in itself is a punishment and a severe ordeal for the offender, and the disciplinarian will have time to compose himself. Punishment must be regarded as a curative measure, not as an instrument of revenge.

Harm Done by Wrong Methods of Discipline

Wrong methods of discipline have made criminals. By some, ridicule and sarcasm are considered effective measures of discipline; but such tactics are never justifiable. They are most unkind because of their permanency of hurt, and may do untold

¹¹ Rev. Charles Dudine, O.S.B., *Educational Psychology and the Rule of Saint Benedict: a Comparative Study*, unpublished master's thesis, University of Notre Dame, Notre Dame, Indiana, 1929, p. 53.

harm. The emotional life during adolescence is so pronounced that permanent injury to character formation may result from such inhuman treatment. Where justice, kindness, and patience reign, a uniform discipline will be maintained. There will be no favoritism and partiality. Children and youth have a keen sense of justice and fairness. This finer sense is easily offended and misdirected unless all types of favoritism are ruled out; and whether poor or rich, dull or gifted, homely or attractive—all will be met by a uniform spirit of kindness, patience, charity, and justice. These must prevail.

Impatience and irritability are serious character faults in one who deals with adolescents. Patience is not a sign of weakness, but of strength, both moral and physical; for patience requires unceasing self-control. The whole life of a child is an unfolding which demands, for its normal completion, the effect of love. If instruction and teaching are not colored with kindness, understanding, and charity, the reaction on the part of the learner is fear. Let us remember: "I shall pass this way but once. Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass along this way again" (anon).

Daily reception of the mystical body of Christ in Holy Communion should so permeate our teachers, our students, and our teaching, that everywhere we may see exemplified the greater life in the mystical body of Christ—the Christ-life in the daily pursuits of young and old. A bulwark of strength and a haven of purity, a sea of patience and an abyss of charity—is the Ideal Teacher, Christ. In the Notre Dame Religious Survey,¹² one student stated: "I go to Communion not because I am good, but because I want Jesus to make me good." Our youth are like that. So are we—we want Jesus to make us good. Yet, the process will not make saints of them all. Everyone who works with children and adolescents must be prepared for some disappointments; but hope must never be lost. Patience, kindness, charity still will win out!

¹² Notre Dame Religious Survey, begun by the Most Rev. John F. O'Hara, C.S.C.

CATECHISM IN COLONIAL HISPANIC AMERICA

Part II. Catechetical Methods

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I. Introduction-Pedagogical Principles

Whether we study the catechetical methods of the Franciscans in New Spain, or of the Jesuits in Brazil, we discover that they were essentially identical.¹ The early colonial Hispanic American missionaries had received a thorough classical, philosophical, and theological education in the best universities of Europe.² Their daring and enlightened zeal was provided with the mental tools necessary to break away from old pedagogical routines and to devise the pedagogical methods best fitted to American conditions. To use a modern, and somewhat materialist term, they conducted the most extensive and intensive teaching "shop" ever attempted by men. Their most important problems were: (a) bringing together the roaming Indians, (b) penetrating and understanding their psychological make-up, their customs, etc., (c) preparing fitting teaching tools and devices and (d) educating catechists that could supplement the reduced number of missionaries.

II. Assembling the Roaming Indians Together

The first and most pressing problem of the missionaries was to establish contact with the roaming and distrustful Indians, to learn their language, to contrive means to get the children together, to instruct them, and through them to bring the light of faith to their elders.

The modern archeologist and linguist cannot cease admiring the accomplishments of the Hispanic missionaries who could compose their own dictionaries, grammars, and textbooks in uncultured languages so unlike any European tongue. Such men as Fray Alonso de Molina and Sahagun achieved such a success that the Indians admired their eloquence both in speaking and writing.

¹ Mário Sette, *Historia do Brasil*, pp. 54-57; 137-150.

² Pereyra, C., *España en América*, *passim*.

After acquiring the language of their prospective neophytes, the catechists gained their confidence and endeavored to bring them together in common villages and schools.

This situation is well stated in a letter of Pedro de Gante to King Philip II, dated 1558.

On learning that Hernando Cortes discovered these lands (Mexico) and populous kingdoms where we desire to serve God and the royal crown, and to work in the vineyard of the Lord with whatever talent God had given us, we first learned the language, a most difficult thing at that time, for these peoples have neither alphabet, nor means of expressing themselves in writing, nor any kind of culture. However, with God's grace, we soon expressed ourselves in the local language, gathered together the sons of the leading Indians, taught them the law of God that they may in turn instruct their own parents and relatives. . . . With the assistance of Hernando Cortes, we brought together in Mexico, in our school of San Francisco, around one thousand boys whom we kept isolated by night and day from their parents that they may forget their bloody sacrifices and idolatries.³

The writer of this letter, a simple Franciscan lay brother, was not only an excellent catechist, and the founder of many hospitals, but he is justly considered as the founder of American schools both elementary and secondary.⁴

III. Penetrating and Understanding the Psychology and the Customs of the Indians

Guided by their psychological acumen, the missionaries soon discovered that the Indian was an untutored child of nature; that, if he was uncultured, his intelligence was excellent; that he was imaginative and sentimental; that he was trustful and loyal to whomever gained his confidence.

The principles of the natural law, which revealed themselves in misguided religious beliefs and sanguinary practices, in respect of domestic and civil authority, had been obscured and debased, so that the morals and practices of most Indians were bestial and bloody.

The wise and prudent catechists realized that these wild and

³ Joaquín García Icazbalceta, *Nueva Colección de Documentos para la Historia de México*—Volume II, *Codice Franciscano*, p. 221.

⁴ Chavez, Ezequiel A., *El primer de los grandes educadores de la América; Pedro de Gante* (México, Editorial Jus); *Pedro de Gante: El ambiente geográfico, histórico y social de su vida y su obra hasta 1523* (México, Editorial Jus).

uncontrolled natures could be civilized, refined, Christianized, and led to heroic virtue. Without indulging in the vain theorizing of Rousseau, the missionaries set to work immediately and prepared the tools by which they could transform the heart and mind of their neophytes.

Since color or feather painting was common among the Indians to express their feelings, and to record historical events, the missionaries became painters, and illustrated in heavy and bold strokes, on rude canvas, the most important mysteries of our holy faith. Most of these illustrated catechisms, reminiscent of the *biblia pauperum* of the Middle Ages, have been lost, but the few which are still preserved impress us by their vividness, simplicity, and theological accuracy.

This appeal to the acutely developed sight of the Indians was assisted by their childlike sentimentality. The missionaries witnessed daily the great love of the Indian for rhythm and music and, using this expressive faculty, they set in rhyme and music the fundamental dogmas of our faith. The musical talent of the Indians was developed, and refined; vocal and instrumental music was used to enhance the beauties of the liturgy. The missionaries did not despise Indian choregraphy, they studied it, purified it, and used it, even for sacred purposes. The writer recalls pleasantly the respectful and devotional dances of some Indian groups before the Blessed Sacrament as expressions of deep and living faith.

To demonstrate the power of rhythm on the Indian mind, the students of early Brazilian history like to recall the following anecdote. The two Jesuit missionaries, Fathers Nobrega and Anchieta, had been sent by governor general Mem de Sa to treat of peace with the rebellious Tamois Indians. The Indians delegated Father Nobrega to communicate to the governor the conditions on which they could submit, but, suspecting the treachery of the Brazilians, they kept Father Anchieta as a hostage. Availing himself of this opportune leisure, the holy missionary composed and wrote on the sandy beach, for the instruction of the Indians, his beautiful and inspired poem on the Blessed Virgin.

The missionaries were not long in realizing the vividness of the Indian imagination, and the retentive power of their memory. They were amazed at the many legends that people the Indian fancy, and at the detailed historical facts stored in their memories. They promptly engaged those two faculties to their service. They translated into Indian and dramatized the lives of Christ and of the saints. These dramatizations have not been lost, they are most common among the simple people of Hispanic America.

To instill into the rude Indian minds the most abstruse truths of Christianity and to bring them to the practice of austere Christian virtues, so contrary to their former habits, the missionaries had to demonstrate them on themselves. They taught the Indian to love and respect work, by their strenuous labor in building churches and cultivating the fields; they showed him the value of charity, of humility, of poverty, and of chastity, by living lives of heroic charity, humility, poverty and chastity. This was "catechism in action" oozing out of their own life, and penetrating into the very substance of their Indian disciples, to such a degree that today they are practically immune to high-pressure Protestant propaganda.

IV. *Training and Duties of Indian Catechists*⁵

A. Training. The evangelical field was so extensive and the workers so few, that the missionaries soon realized the pressing need of native auxiliaries. To prepare these auxiliaries, they opened colleges for the education and training of the sons of noble Indians, who by their social standing and superior intellectual training would be fit apostles of their own people.

The program of study and the regulations of these apostolic colleges reflected the deep learning and highly religious life of the founders. We limit our study to the College of Santa Cruz of Tlateloco, which was attached to the Franciscan monastery of Santiago, in the suburbs of Mexico City. Fray Pedro de

⁵ Icazbalceta, *op. cit.*, pp. 70, 80, 222, 229, *passim*.

Gante was its founder, and the viceroy Don Antonio de Mendoza its patron. The program of studies covered Indian, Spanish, and Latin grammar, and literature; philosophy, holy Scripture, and theology; the degree of bachelor of arts was granted to its graduates. Some of these graduates became so efficient that they could pick up any grammatical, philosophical, or theological errors made by their cultured professors. This efficiency moved some jealous Spaniards to plot the destruction of such an institution.

However, in spite of their ability and sanctity of life, the graduates of Santa Cruz were not yet admitted to holy orders because of their lack of traditional experience in the faith.⁶

B. Regulation of the College of Santa Cruz. If study was intensive in the College of Santa Cruz, pious exercises intended to strengthen the faith were not different from those which are practiced in modern seminaries. The documents give us the detail of the daily regulation.⁷

After early rising the students met in church, partly recited and sang the Office of the Blessed Virgin, Prime and None; then they attended Mass. After Mass some wrote, others read, and a few prepared the sung parts of the divine office. The most efficient in Christian doctrine were given further instruction and preparation for their Sunday catechism in the neighboring pueblos. This was followed by the office of None.

After the noon meal, they recited the office of the dead, and the penitential psalms. Then some wrote, others read or were further instructed in the art of teaching. After Compline, a sermon was preached, and an instruction on the art of preaching was given, as a preparation for the Sunday catechism, which the most proficient neophytes were to give on Sundays and feast days. This exercise was followed three times a week by penitential scourging, to obtain from God the grace of personal conversion, and the power to bring others to the faith. On Saturday, the catechists left the college and went by twos to their respective missions.

⁶ *Ibid.*, p. 110.

⁷ *Ibid.*, p. 222.

C. *Duties of the Catechists.*⁸ The training of the catechists (Tepixques, Tequitlatos, Mandones) and their reliability was such that the missionaries placed great responsibilities on them. It was their duty to bring their charges to the Sunday Mass, to see that children were baptized and confirmed, to see that adults went to confession, were properly married, and loyal to their marital obligations.

They were in charge of combating rampant superstition and witchery, to teach catechism, to announce ecclesiastical feast and fast days, to administer the Sacrament of Baptism to children and adults, to encourage and pray for the dying, to bury the dead, and to prepare their charges for the reception of the sacraments on the occasion of the visit of the missionary.

***V. Religious Instruction: Formal, Informal,
Means of Perseverance*⁸**

A. *Formal Religious Instruction.* The missionaries fully realized that formal religious instruction would not suffice to drive away age-long traditions of paganistic beliefs and practices; hence, they provided continued means of informal instruction, to insure perseverance in the faith of their recently converted Indian catechumens.

For the formal Christian instruction the Indian children grouped together in pueblos, the missionaries proceeded as follows: Early in the morning of every week-day, the children met in the yard facing the church, and heard Mass. Then, they were divided into small graded groups; each group was under the care of a catechist. While the beginners studied the sign of the cross, another group was drilled on the Our Father, etc. There were daily examinations, and a continued order of promotion from group to group. When the catechetical instruction was over, the children of the poor were sent home to assist their parents. The children of well-to-do parents, whose work was not needed, were retained for further instruction in reading, writing, vocal and instrumental music. They were trained as sacristans and general assistants of the missionaries.

⁸ *Ibid.*, pp. 78-84.

Some of these Indian children became so skillful in music, in plain chant, and in playing the organ and other instruments that, the reporter asserts, the liturgical offices in New Spain compared favorably with the liturgical splendors of Spain.

The Sunday regulation was somewhat different. After assembling the children and disposing them by groups, they reviewed the matter which they had studied so far; before Mass, a religious delivered a sermon in the Indian language, then they were dismissed for the day.

B. Informal Religious Instruction and Means of Perseverance. Informal catechetical instruction was given by the missionaries before the administration of the sacraments, as individual circumstances required. The perseverance of baptized Indians was protected by the formation of pious organizations, such as the Confraternity of the Blessed Sacrament, the Passion of Christ, and others.

VI. Conclusions

On the experience of early colonial Hispanic American missionaries, we may ask ourselves some fundamental questions:

1. Have we made a thorough study of the psychological, ideological, and moral milieu where we have to work?
2. Do we fully realize the domestic and social atmosphere in which our catechumens are living, and which tends to stifle their Christian life?
3. How does the training of our catechists compare with that given to the Indians?
4. Is our life a "catechism in action"?
5. By what means do we protect the perseverance in Christian living of our graduates?

The examples set forth in the preceding pages should suggest to the zealous, intelligent, and practical catechist many more questions for self-examination and self-improvement.

BIBLICAL CHARACTERS—EVE: THE MOTHER OF ALL THE LIVING

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Eve is as much a household name as Adam; she seems as close to us as Adam. Yet there is as much obscurity with regard to the one as the other. In the two previous articles we attempted to clarify our notions of Adam; let us now see what the pages of Sacred Scripture and the writings of the Fathers tell us about the first woman, the first wife, and the first mother.

Moses refers to the creation of the two sexes in the very first chapter of Genesis (v. 27): "And God created man to his own image: to the image of God he created him. Male and female he created them." Already the similarity of nature between man and woman is indicated, for in the same breath it is said that man was created to the image of God, and male and female He created them; that is, there are two sexes in the creature, called by the generic name of *man*. In the second chapter of Genesis Moses describes the creation of the first man, Adam; God then places Adam in Paradise "to dress it, and to keep it." But Adam is to be tested; the command not to eat of the tree of knowledge of good and evil is given (Chapter 2, 15-17). Adam is all alone, and this is not good for him, since God has made him a social being, as we say today; God had given Adam such a nature as to enjoy and to need the company of others. We may even venture to say that because man was made to the image and likeness of God he needed some one like unto himself with whom he might converse, whom he might know and love. God is one, yet there are three Persons in God; man's nature is one, yet it was needful that many persons should have that human nature in order to exercise the spiritual faculties of that nature; namely, intellect and will. In God, intellect and will are perfect; hence He can know and love Himself, and needs no other. But these faculties are imperfect in man; hence man needs other persons like himself to know and to love.

The Creation of Woman

"And the Lord God said: It is not good for man to be alone; let us make him a help like unto himself" (Gen. 2, 18). As there was a solemn declaration on God's part when man was created (Gen. 1, 26: "Let us make man to our image and likeness . . ."), so there is the same solemn declaration for the creation of "a help like unto" Adam; this indicates the importance of the occasion. To point out all the more the importance of the creation of woman Moses inserts (vv. 19-20) the fact of the creation of the animals and that while they were brought before Adam and he named them, "for Adam there was not found a helper like himself." This emphasizes the difference between animals and man; they do not have the same nature. There may be many points of similarity, but the one is spiritual and rational, the other material and irrational. On the other hand this same passage emphasizes the similarity between man and woman.

When God created man he used the slime of the earth; but in the creation of woman he used a rib from the side of Adam. "Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman." There is mystery in this account. We are not, of course, to think of God as working like an artisan; Moses could only describe the actions of God in human terminology. But apart from this there is mystery in the action of God as described: that He should take a rib from the side of Adam; perhaps the best explanation is that Moses used this method to indicate the origin of the first woman from the first man, and that consequently we are not to take too literally the words "rib from [the side of] Adam." There is nothing to the oft-repeated assertion that man has one less rib than woman because of this act of God. There is something mysterious in the origin of woman from man; God might have created woman from the slime of the earth as He had man. But that in a manner beyond the powers of nature, He brought forth woman from man is striking; He would thereby indicate the kinship

and closeness and intimacy that should and does exist between the two sexes; He would also indicate the similarity of woman. Woman's subjection to man is also the lesson of these words; as a child is subject to its parents by reason of origin, so woman is subject to man for the same reason. This does not imply inferiority in nature; man and woman have the same human nature, the same responsibilities before God.

The Position of Woman

"And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." There could be no clearer declaration of the likeness in nature; man and woman have human nature in common. In the context Adam's words may be thus paraphrased: "O God, Thou didst bring all animals before me; I knew their nature, I named them. There was not to be found one with a nature like my own. But now in this woman I perceive a nature like my own, I perceive in this person one who can know and love as I am able to know and to love; one whom I am capable of knowing and loving, and who is capable of knowing and loving me." To show his domination of this new creature Adam named her *woman*; in Sacred Scripture it is always a mark of authority to name an individual or a thing. Adam had shown his domination of animals by naming each of them; he now calls this individual who is so similar to himself *woman*, thereby indicating his supremacy. When Adam said that "she shall be called woman, because she was taken out of man," he does not seem to give the etymology of the word *woman*. We have no means of knowing what language Adam spoke; we know, however, that Moses wrote in Hebrew; and in this language the words for *man* and *woman* are very similar: *ish* and *isha*. The roots of the words are different in signification; hence it seems that the only basis for the selection of the word *woman* is its similarity to the word *man*.

The first woman participated in all the gifts and privileges of the first man, except those that pertained to Adam as head of the human race. She was perfect in her human nature; as per-

fect as her position as the first woman and the wife of the head of the human race demanded. She received the supernatural gifts as did Adam; but she was to be tested as was Adam. This latter fact is indicated by the words of the devil to the first woman: "Why hath God commanded you, that you should not eat of every tree of paradise?" (Gen. 3, 1).

The Temptation and the Fall

This brings us to the question of the temptation and the fall. The devil, under the guise of a serpent, approached the woman, as we are told in the third chapter of Genesis, and as St. Paul repeats in his first epistle to Timothy (2, 14): "And Adam was not seduced; but the woman, being seduced, was in the transgression." The same apostle refers to the seduction of Eve when he says (2 Cor. 11, 3): "But I fear lest, as the serpent seduced Eve by his subtilty. . . ." It is gratuitous for us to assert that the devil attacked Eve rather than Adam because she was weaker; the true reason seems to be that the devil knew the weakness of Adam with regard to the first woman. For the devil to conquer the woman was only a minor victory, which would not touch the head of the human race or his descendants; such a victory would not upset God's plans. If the devil had attacked Adam face to face he probably would have been defeated; but the devil was too subtle to risk failure. Hence he tempted Adam through the woman, thereby doubling his chances for victory. The devil's approach to the woman is worthy of the father of lies; in all innocence he seems to pose a guileless question: "Why hath God commanded you, that you should not eat of every tree of paradise?" The woman had never questioned God's right to command or the command itself; now that the question was presented, the answer put forcibly before her mind the fact that God had not given any reason; He had simply stated that disobedience would be punished with death. The devil now contradicted what God had said: "No, you shall not die the death"; then he proceeded to give his own version of the reason for the divine command: "For God doth know that in what day soever you shall eat

thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil." According to the devil God was fearful lest His creature become like unto Him; this was the unworthy motive that prompted the Creator to forbid the eating of the tree of knowledge of good and evil.

The tempter succeeded and the fall of both Adam and Eve followed: "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat." The effects of the fall in Eve were the same as in Adam: loss of sanctifying grace, loss of all the gifts that were part of the state of original justice, etc., which have already been discussed in the articles on Adam. But what we must not forget is that the effect of Eve's fall did not reach others; she lost sanctifying grace for herself; Adam lost it for himself and for all of us. The headship of the human race resided in Adam alone; Eve was the instrument of the devil in ruining Adam. Yet while she was an instrument, she was a willing instrument; she was responsible for her consent to the suggestion of the wily old serpent.

Three persons united to accomplish the destruction of God's plan: the devil, Eve, and Adam; these three now received the sentence of punishment from God. We signal out the words of God to the woman: "I will multiply thy sorrows, and thy conceptions. In sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he will have dominion over thee." There are two punishments meted out by God to Eve as well as to all women; the first pertains to the bearing of children. Sorrow and suffering will accompany their birth. Had the fall not taken place women would have borne children, but without suffering and pain; now, however, the conception, birth, and rearing of children will not be without suffering and pain. The second punishment pertains to the relation of the wife to her husband; she will find herself under his power and dominion. Wives would have been subject to husbands under any condition of human life; but before the fall their companionship was stressed, and the dominion of husbands would

have been easy and light. Now, however, this power became irksome to wives; and husbands would exercise it in an arbitrary manner. Besides these punishments Eve of course participated in the sentence of death passed upon Adam as well as the sentence of labor and toil, for she was a member of that race over which Adam had been appointed head.

Woman Also Instrument in Conquering the Devil

God's justice was exercised in regard to Eve as it was in regard to Adam; and so was His divine mercy. God had promised Adam (and all his descendants) that the devil would one day be defeated; in that promise He spoke of the place that "the woman" would have in that defeat. As she had been the instrument in the fall, so she would be the instrument in the victory. "I will put enmities between thee [the devil] and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." The devil had used the woman as his instrument; God would also use the woman as His instrument. The devil had won over the woman to his cause; God would establish a state of enmity between the devil and the woman, between the cohorts of the devil and the seed of the woman. The woman (as our Douay version based on the Vulgate text reads) would utterly crush the devil, for to crush the head of anyone is to defeat that one; yet the woman would suffer somewhat while defeating the devil. The reason for the remark on the Douay version is that the original Hebrew text reads "it [the seed] shall crush thy head" (or more accurately) "it shall lie in wait for thy head. . . ." The Hebrew text is more exact, for it is the seed of the woman, namely, Jesus Christ, who conquered the devil; the Douay version is true, but not so explicit, for "she [through her seed] shall crush thy head."

However, we are not concerned with the abstruse points of Biblical interpretation; our concern is Eve. While there are several interpretations of the text we do not intend to discuss them; let us look at the one that seems more probable. When God speaks of "the woman," the first one of whom we

think is Eve, since she is the only woman on the scene at the time God spoke; God then would establish perpetual enmities between the devil and Eve, between the seed of the devil and the seed of Eve. Through the divine design the devil would ever wage war on mankind, and mankind would ever resist the devil; but this war would reach its climax when the seed of Eve (or the woman through her seed) would conquer the devil. With the completed and fulfilled divine plan before us we know that the conquest of the devil took place through our Lord Jesus Christ; united to Him and His instrument was the immaculate Virgin Mary. Eve then is not the only woman in the text; Mary is there also. So too the seed of the woman is not only all men, but especially the seed of Mary, Jesus Christ.

Comparison of Mary and Eve

The Fathers and Doctors of the Church never tire of comparing and contrasting Mary and Eve. As Eve is the mother of all living human beings in the physical sense, so Mary is the mother of all men in the spiritual sense. As Eve was the instrument of the devil in the downfall of Adam and of all mankind, so Mary was the instrument of God in the restoration of all mankind. Eve by her disobedience brought down the wrath of God upon all men; Mary by her obedience brought down the Word of God into the world as the Savior of all men. As Eve coöperated with Adam to lose grace for mankind, so Mary coöperated with Jesus Christ to restore grace to mankind.

It is only after the fall that Scripture (Genesis 3, 20) narrates the naming of the woman: "And Adam called the name of his wife Eve: because she was the mother of all the living." His authority is manifested by this action. Her name began to be verified when she conceived and brought forth first Cain, and then Abel. While we know that she bore other sons and daughters (Genesis 5, 4) we know the name of one other: Seth, who was given to her in place of Abel, as she herself said: "God hath given me another seed, for Abel whom Cain slew (Gen. 4, 25). Thus Eve passes from the pages of the Bible and from

history; it is true that she is mentioned in several places in Sacred Scripture, as we have already indicated, but nothing is added to the first five chapters of Genesis. How long she lived, under what circumstances she died, we do not know. That she was saved is the opinion of nearly all the Fathers and Doctors of the Church; and the argument is parallel to the one for the salvation of Adam. Her position as the mother of all the living and as the wife of the head of the human race are privileges that would seem to warrant the assurance of her eternal happiness. We are cautious, however, in saying this, for salvation is a gift of God; privileges do not necessarily mean that salvation will be given. Judas, for example, had the privilege of the apostolate, but we know his end: traitor and suicide. Yet we do have reasonable grounds for asserting that in all probability both Adam and Eve are today enjoying the Beatific Vision.

There remains one closing remark with regard to our first parents: How long ago did they live? Six thousand years ago? Sixty thousand years ago? The answer is still hidden from our eyes. Sacred Scripture is a book of salvation, not of chronology; true, there are dates in the Bible, but they are entirely too fragmentary to work out an accurate time-table for the time when our first parents lived on this earth. The same is true of archaeology and geology; as yet the evidence is too meagre to date the time of mankind on the globe. What is more important, however, is to recognize the unity of mankind; that is, the descent of all men from Adam and Eve. We are not speaking of the possible other races who *might* have inhabited the earth; rather we are concerned with the human race as history presents it. By reason of the dogma of original sin it must be held that all men descend from Adam.

CHILDREN OF THE SUN

By THE REVEREND THEODORE RADTKE

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This is the West. You had better make up your mind before you come that you are going to like it. Thus you settle down more quickly to the less extravagant way of living and more readily enter into the hearts of your pupils, because you know that you are here to teach them their little ways to God with a love for the saints and a devotion to Mass that is so singularly lacking in the parents of the children of the sun who are yours today and tomorrow—just for this religious vacation school.

"Look at this village! You say that is the mission chapel over there? Where does the priest live? And this is the public school! It is nice that they let us have it. Let's go in."

Inside you find it furnished with the rude desks that were cast off when the big city schools received their appropriations for renovations. "That is hardly a blackboard! You mean to say, we teach one class here and another there, right in the same room?"

Outside again, you see some faces peering around the corners of adobe huts that are scattered about as haphazardly as God Himself scattered the weeds in the fields. "Who are these?" These are our charges. Today we must make a visit to all the houses of the village and announce that we shall have religion classes beginning tomorrow. "Do you speak Spanish? Well, all right, I do." That is necessary to make the parents understand what we are about. The children can speak a little pidgin English. "Hello, there, youngster."

We hope for 100 children tomorrow, because we see so many of their charmingly tanned, dirty faces as we trudge over the dusty "streets."

So your vacation school in the village that sees the priest once a week for Mass on Sundays is begun. Your hopes all failed that first day: "Why, only 36 children came. After all our work of yesterday afternoon."

But you learn from your elder partner that the second day is always the best for enrollment, provided the Sisters make a good impression on the boys and girls who came. And you know that they always do. This is because Johnny has to tell Manuel, and Maria has to report to Guadalupe after that first day. "My, how shy and cautious are these children of the sun. They learn it from their parents."

Thus in the first week you come to receive an entire education in human relations. And towards the end of the week you notice that the enrollment of your little vacation school has almost completely changed.

But your vocabulary! You suddenly discover that you cannot use a word of more than four letters. These pictures come in handy. After three weeks they may be able to say the Hail Mary.

What's all the excitement? Why, you would think it was Pentecost. Everyone rustles in the seat, whispers, papers rattle and heads turn this way and that. You sense something and, you know, they sense it more surely. "It is Father, Seester...he's coming."

Then you learn what it is to lead little charges to the throne of God. For you see him come in, and discover that each child thinks this priest his own most personal friend. There is no hope for order now. Father has disrupted all that. Does he not demand decorum and respect? Why does he not teach them to stop soiling his clean cassock with their dust-filled hands? How does he find it possible to answer all their questions, to listen to a dozen of them at the same time, to speak to each one, to notice even the smallest? But was it not so in the days of Our Lord?

Then, getting into the spirit of the sunshine of this priest and his children, you call him over to your desk. "See this, Father, one of the boys drew it." A boy with doubtful artistic ability, but a keen sense of appreciation of the religious vacation school, voluntarily drew a cartoon of a red devil who lamented, "Giminy crickets, I'll never get any more boys and girls if these religious vacation schools keep up!"

Book Reviews

Most Worthy of All Praise. By Vincent P. McCorry, S.J. (The Declan X. McMullen Company, New York, 1946; pages 192; price \$2.00).

We welcome this first book from the pen of Father McCorry, S.J. It is the fruit of many years of experience in conducting retreats and missions. He writes with freshness and vigor of the religious life and of the human weaknesses that stand as barriers in the way of the achievement of perfection. As he carries the reader forward in search of the genuine spiritual joy of attempting to live in God's presence, he teaches the lessons that every devout servant of God must learn. His shining words disperse the cloud that sometimes rises even in the mind of a faithful follower of the Master. There is no reason, he shows, why the Lord's faithful feminine followers should not taste to the full the joy with which His service must abound.

The sixteen essays are conferences of a high order. The follies and the foibles of human nature are laid bare with precision but with a kindness that calls magnetically for their correction. With the utter frankness of a Bishop Hedley and with the psychological insight of a Father Faber, he plumbs the depths of the soul of the religious and maps out for her the pathway to perfection. How comforting for the troubled novice is the line, "No vocation can be anything more than a probability until it has actually been tried in religious life." He

assures us that "to take young men and young women out of the contemporary world and, without twisting and warping their personalities, to fit them for religious life" is a more exacting task than "to teach a seal to play *My Old Kentucky Home* on musical pipes."

Father McCorry preaches the gospel of cheerfulness. A sense of humor is a great gift to a religious and a wonderful cure for all types of neurosis; there is no higher manifestation of it than the ability to laugh at one's self. Why quarrel with the inevitable? he asks. Again he says, the idolatry of trifles is the mark of an inferior mind. There is no connection between religion and melancholia, between spirituality and sadness. Remember St. Thomas More, and be convinced that Christian men are the merriest men.

He writes entertainingly of what he calls the battle of the generations. "Older Sisters think young ones rude, and young nuns think their elders stuffy." The young nun should rid herself of the notion that "my religious family was tottering on the edge of scandalous ruin up until the moment of my entrance into it"; older religious may need to cultivate a certain elasticity of mind and a liberal and receptive attitude towards new methods, new facts, new conditions. "Everything new (is not) a menace and a threat to religious life." Mere chronology must not precipitate a division in souls.

There is a fine essay on "The Holy Spirit's Little Helpers"—zeal-

ous nuns who exert undue pressure upon young girls, and young boys, to enter the religious life. Many of the fancied signs, on which these helpers rely, may be "indications of something different, like anemia." High-powered methods of salesmanship are out of place in promoting religious vocations. The distinction between counsel and command is imperative; if God can *command* the heroic, then it ceases to be heroic.

The writer has given us a masterful picture of human nature in the crucible of the religious life. He is not without appreciation of the high spirituality of the devoted women who give their whole lives to Christ. His final conference draws a comparison of the modern nun with the great St. Rose. "The story of St. Rose is the story of every Sister, the veritable history of every girl who ever gives her whole life to Christ."

Every Catholic will thrill to the tribute that Father McCorry pays the Sister in the first essay of his work: "We know from the Sisters that Our Blessed Lord has lost none of His appeal for generous hearts and none of His unique power to evoke a love which, in its fierce totality, has no parallel in human consecrations."

(REV.) PAUL E. CAMPBELL

Journey in the Night. By Father Brice, C.P. (New York, Frederick Pustet Co., Inc. 1945; pages 159; price \$2.50).

Saint John of the Cross has gained a great number of followers in recent years. Some feel that the prominence gained by many of our

saint's ardent disciples, as Teresa of Avila, has turned many in search of their spiritual father. The honors showered upon our mystic by papal decrees have put him in a more prominent light. After reading the late work of Father Brice, *Journey in the Night*, one feels that the teachings of our saint have in themselves merited an ever-increasing number of followers.

Whatever might be the cause of this increased interest the fact stands that the world can well afford to seek guides who will lead us from the spiritual apathy that surrounds us. After reading *Journey in the Night* one concludes that Saint John of the Cross provides a definite plan for spiritual uplift. Not only for personal sanctity, but he provides that his disciples become lights to lead others along the way, guides to direct others to a closer union with God.

Many have made the criticism that the study of the spiritual doctrine of Saint John is entirely too difficult for the average person. Father Brice has as his purpose to make the beginning a little easier. He defends admirably and uncompromisingly the teaching brought forth in the saint's *Ascent of Mount Carmel*. This latter was intended in itself to be an introduction to later works. Parts of it seem too hard for many, too vague for others. To assist these seekers to bridge their initial difficulty was the purpose of Father Brice. He has done this with clarity. Saint John can no longer be a minor influence in the lives of those who master this book.

The spiritual Doctor would guide the steps of those who will follow to the summit of the Mount.

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This latter is nothing more than union with God—a high state of perfection. This union is love for God—a real love which means a certain transformation of the lover into the thing loved.

The change is not simple, it involves many alterations of the soul. The *Ascent* is an appropriate name for the introduction to the spiritual life that would lead to these heights. The journey must be made in darkness: "First, the fading light of dusk as the objects of the world about us vanish from sight; secondly, the blackness of midnight when all seems to be lost; thirdly, the approaching dawn of a new day; finally the bright noonday of a new country, heaven."

The particular relation of the introduction to the entire scheme of

the Saint is to show the dark night through which we pass to reach the Mount. *Night* is the term used to signify mortification, detachment, privation, and ultimate purification. The detachment becomes the main concern of the soul. We detach ourselves from that which is exterior and proceed then to that which is interior. The natural apprehension of objects by the exterior senses must be cast aside. The real night of the senses comes when there follows a detachment even from the desires for the things of the senses. This mortification is the first step in the ascent.

Some have argued that complete privation and mortification of the desires for natural joy could not be meant. Father Brice devotes the greater part of his work to the idea

that St. John meant just what he said. St. John clearly states that the enjoyment of God—the union with God which is supernatural—cannot be complete in the soul attached to the natural. These cannot exist mutually in the same soul. Detachment is the doctrine of all the saints, it is the material used in building saints. Few have expressed themselves with the clarity of Saint John; and Fr. Brice holds that every word and explanation was meant as said. In this lies the real merit of *Journey in the Night*: the sterling defense of detachment and mortification. Spiritual guides and religious in general will appreciate this treatment of detachment, so hard to bring home to modern minds.

This is a scholarly introduction to the doctrine of Saint John. A "must" book for those teaching the way of Christ, it helps us to attain that which we would have others live.

(REV.) FERRIS J. GUAY.

A Tryst with the Holy Trinity. By The Very Reverend Frederick T. Hoeger, C.S.Sp. (Frederick Pustet Company, New York, 1945; pages 176; price \$2.40).

The purpose of these meditations is to bring home, in utmost simplicity, the lesson that union with the Triune God is of supreme importance for a holy, happy, and fruitful religious life. The author takes the ordinary retreat subjects, to a great extent the Ignatian subjects and those pertaining to religious life, and applies them to the Our Father, the Stations of the Cross, and Christ's devotion to the

Holy Ghost. He uses the Lord's Prayer to place before us the purpose of life; the Stations of the Cross to illustrate the way of achieving this purpose; and through devotion to the Holy Ghost he imparts a deep appreciation of the sacraments and prayer as the means by which the fruits of the redemptive work of Christ are applied to men. Each of the twenty-nine short meditations is briefed in a résumé, consisting of a first prelude, a second prelude, and three or four points.

The retreat is addressed to religious, but the lay Catholic can glean much of value from an attentive reading of the work. The dignity and the sanctity of human fatherhood are brought home through meditation on the fatherhood of God. God fathered me by creating me; He must be interested in the achievement of His purpose in my life. "If you, who are evil, know how to give good gifts to your children, how much more. . . your heavenly Father!" (Luke 11, 13). This challenge brings God's providence into clear relief and makes it personal to each one of us.

The author shows clear understanding of the snares that the devil uses to entrap those who to all human appearance are leading religious lives. These typical temptations are presented in such a way as to make even the readers search diligently into their inner selves. The picture of Pilate reveals the folly of treading the slippery path of compromising expediency. Human respect loses its motive power when exposed to the supernatural light of the Holy Spirit's gifts of wisdom and counsel.

Father Hoeger weaves a pattern

of the Christian life from the words and the deeds of Christ as recorded in the pages of the New Testament. Jesus came on earth to prepare us for heaven; He has gone to the right hand of His Father to prepare heaven for us. We need be concerned only about living good lives in union with our Heavenly Father, after the example of our elder brother, Jesus. Death has no sting for him who achieves intimate knowledge and love of God. "This is eternal life," said Jesus, "that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ" (John 17, 3).

Devotion to the Holy Ghost is part of Our Saviour's last will and testament, made after the Last Supper. This devotion is the only one that Jesus gave to us Himself directly. The indwelling of the Holy Ghost wrought marvelous effects in the Apostles; the graces of the Spirit of God are equally necessary to us. His gifts are the fighting equipment of the real soldier of Christ. They are the tools, the weapons with which he must do the gruelling work of winning heaven. "We need the light and grace of the Holy Ghost to understand the lessons and follow the example of our Divine Master. The Holy Ghost operates in the Christian soul principally through the graces to which the Sacraments give us a right" (page 96). Holy Scripture and the authoritative liturgical books associate all the sacraments except matrimony in some way with the Holy Ghost.

The book achieves its purpose of expounding this simple formula for religious perseverance and religious perfection: union with God, union

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of intellect and will by the grace of God with the plan of God.

(REV.) PAUL E. CAMPBELL.

Medical Ethics for Nurses. By Charles J. McFadden, O.S.A., Ph.D. (Philadelphia, F. A. Davis Co., 1946; pages 356 with Index; price \$3.00).

Medical ethics derives its basic value from the dogma that human life must be directed to God, its ultimate end, and that mortal man is a subject of God and a wise keeper of His revealed laws. In view of these indisputable facts, our keepers of the physical, doctors and nurses, own serious responsibilities towards God and man. The right to life itself, the maintaining of good health, the delicate complexity of vital problems, the salvation of the souls entrusted to their ministrations—all of these, and more, enter into the vast field of moral obligations assumed by the physician and the nurse in the right practice of their professions. Remembering this, Monsignor Sheen has written in his splendid Foreword that the professional ministry of the nurse is without spiritual value "if she lose the moral sense of oughtness which comes from God."

There are divers questions which confront the physician and nurse in essaying the opinions and bases of Catholic moral teaching and practice. The average priest has undoubtedly met sincere inquiries concerning solutions to moral and medical problems. In this volume Father McFadden has recognized such need and the factual theology and clear solutions he sets down will be of permanent value to the

priest, the physician, and the nurse. The book is divided bodily into fifteen chapters. In the first two he examines the principles of ethics and the foundations of morality. The remainder of the book deals with the specific problems which the nurse meets and about which she must be rightly informed. The nature of marriage, contraception, abortion, sterilization, and assistance at immoral operations are thoroughly treated. Excellent are the sections dealing with professional secrecy, the last sacraments, and the Christian philosophy of suffering. A brief appendix is concerned with the non-Catholic patient, the moral code of Catholic hospitals, the Hippocratic oath and the Florence Nightingale pledge.

Particularly noteworthy among the many fine features of the book are the discussion problems and reading references at the end of each chapter. The author, in his Introduction, reasons wisely that he deemed it best not to burden the text with footnotes, but "to add a list of appropriate reading references at the end of each chapter." The teacher or the student will find this bibliography invaluable.

The text is notably enhanced by the inspirational Foreword by Monsignor Fulton J. Sheen. "Every good nurse ought to have two things: A sense of humor in order that she might spread joy and gladness; an incision in order that she might have an experimental understanding and appreciation of pain." Thus does the Monsignor's Foreword begin and his subsequent development of the Christian's positive attitude toward the value of suffering in human life provokes succinct

spiritual thought. The book is highly recommended to priests, since the problems posited in the text fall within the province of their daily labors. It was written especially for the Catholic nurse, and we venture the hope that our Catholic schools of nursing will introduce the text to their students.

(REV.) EDWARD G. JOYCE.

Our Review Table

Saints and Devotions. A Prayer Book in Calendar Form. For the 1947 ecclesiastical year. By Alfred Jean-Marie Mausolf and Margherita Kristin Mausolf, editors; Rev. Franz Wasner, Compiler of Mass Ordo (Edited and published by La Verna Publishing Company, Stowe, Vermont; price \$1.00 a copy plus postage, discounts for quantities).

Paradise Hunters. By W. Kane, S.J. The great drama of our lost paradise and our restless striving to get it back (B. Herder Book Co., St. Louis, 1946; pages 286 with Index; price \$3.00).

The Spiritual Life. By Constancio C. Vigil, translated from the original Spanish of the third edition by Anne Smith. A series of one-page essays on the spiritual life for children; beautifully illustrated (Bruce Humphries, Inc., Boston, 1946; price \$1.00).

Marriage and the Family. By Edgar Schmiedeler, O.S.B., Ph.D. A text for a course on marriage and the family for use in Catholic schools. This study is based on the Encyclical of Pope Pius XI on Christian Marriage (McGraw-Hill Book Company, Inc., New York, 1946; pages 268 with Appendix and Index; price \$1.80).

Your Health and Safety. By Jessie Williams Clemensen and William Ralph LaPorte. A treasury of health and safety information for the high schools. The first textbook to provide in one book enough material on safety for a thorough study of this subject (Harcourt, Brace and Company, New York, 1946; pages 558 with Appendix, Glossary, and Index; list price \$2.12).

MYSTERIES' END

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Planning Ahead. Prepared by the National Program Staff, National Catholic Community Service. Furnishes the implements to present vital programs for those in the armed forces and industrial areas (Program Department, National Catholic Community Service, Washington, 1946; pages 154).

Their Hearts Are His Garden. By Sister M. Marguerite, C.S.J. The aim is to teach the child to *live Christ*. It is a mother's story of God's love, told to children (St. Anthony Guild Press, Paterson, N. J., 1946; 81 stories in 155 pages with a Teacher's Guide; price \$1.00 (paper binding), price \$1.25 (cloth binding)).

In God's Wonderland. By Fr. Oliver, O.Cist. R., illustrations by K. Uhlemann. The story of the things we must know and do to achieve our end. The story begins and ends in Christ, our Hero. It is for children of all ages (Burns Oates & Washbourne Ltd., Dublin and London, 1945; pages 110; price 6/- net).

National Liturgical Week, 1945. The sixth volume in the Liturgical Week series. It records the activities of the annual gathering sponsored by the Liturgical Conference. The 1945 theme is "Catholic Liturgy in Peace and Reconstruction" (The Liturgical Conference, Incorporated, Peotone, Illinois, 1946; pages 182 with Study Outline and Index).

The Formative Years of the Catholic University of America. By John Tracy Ellis. This volume tells the story of the growth of the idea for an institution above the college and seminary grade on the part of the American Hierarchy (American Catholic Historical Association, Washington, 1946; pages 407 with Index; price \$3.00).

Claude Dubuis, Bishop of Galveston. By L. V. Jacks. The life of a saintly pioneer bishop gives us a picture of pioneer America, a chapter in the history of the United States (B. Herder Book Co., St. Louis, 1946; pages 243 with Appendix and Index; price \$2.50).

Keepers of the Eucharist. By Rt. Rev. William Schaefer, with a Foreword by Bishop Christian H. Winkelmann of Wichita. Meditations on the priesthood which appeared originally in *Emmanuel*, the official monthly of the Priests' Eucharistic League

(The Bruce Publishing Company, Milwaukee, 1946; price \$2.50).

The Love of God. By Rev. Andrew Green, O.S.B. Conferences to Religious on life, aims, free will, habit, love of God, the Supreme Good, virtues, prayer, external works and death (B. Herder Book Co., St. Louis, 1946; pages 225, with Index; price \$2.50).

The Messiah. By Rev. Josef Pickl, translated from *Messiaskönig Jesus* by Rev. Andrew Green, O.S.B. A study of Jewish political unrest at the time of Christ, and an account of the uprisings against Roman domination, a background against which various events in the life of Our Lord are explained, especially the trials before the Sanhedrin and Pilate, and the Jews' distorted expectation of a Messiah is presented, with its basis of historical evidence (B. Herder Book Co., St. Louis, 1946; pages ix, 333, with Index; price \$4.00).

The Darkness Is Passed. By Rev. Thomas H. Moore, S.J. A selection of the Spiritual Book Associates. Twenty-six meditations on the life of Christ, inviting men to "study Him in the Light which He throws on all our hopes and fears and yearnings," so that "they will come to understand that anything short of Him is not only unmanly but actually inhuman" (The Declan X. McMullen Co., New York, 1946; pages vii, 176; price \$2.00).

The Little Flowers of St. Francis of Assisi. Newly revised and corrected from the English translation, with a Preface by Rev. Valentine Long, O.F.M. This edition will add to the great popularity of "everybody's St. Francis" by its simplicity and spiritual fervor (Catholic Book Publishing Co., New York, 1946; pages 384, with Index; price \$2.00).

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